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MEMOIR OF THE LATE REV. THOMAS DEXTER,
MISSIONARY OF THE COURA QUARTER, TRINIDAD.

THE subject of the following Memoir was born at Bedworth, in Warwickshire, but removed with his parents in early life to reside at Atherstone, in the same county. He was not favoured with a religious education, and therefore nothing of an interesting or edifying nature occurred during the first thirteen years of his life: carelessness about religion, and eagerness for worldly amusements, were equally apparent. But soon after this period, by an overruling and kind Providence, he was placed in a religious family where his privileges were numerous, and, under the blessing of heaven, highly beneficial. For a considerable time, however, the restrictions imposed, and the regulations observed, by no means suited the state of his mind. With nothing was he more wearied than the exercises of the sanctuary on the Lord's Day. To attend regularly the preaching of the gospel, he considered a severe requisition, while he envied the situation of those who, without restraint, followed the desires of their own hearts. Continuing, however, to attend the ministry of the Rev. R. M. Miller at Atherstone, his mind became impressed with divine truth, and his conscience often con-

demned him in the house of God. One conviction succeeded another, till the salvation of his soul became the principal object of his solicitude. In secret he thought much of religion, frequently reflected on his past life, and was filled with shame and sorrow of heart. Prayer now became a frequent exercise; he mourned over sin before God, and sought with earnestness an interest in his mercy through Christ Jesus. His love for worldly pleasure, and his idea of the imagined freedom of the wicked departed, and with them all his objections to the regulations of the family in which he resided. To attend the house of God was now no restraint, but a delight; and when there, too, he listened as one personally addressed. His thirst for the knowledge of salvation induced him to use all the means of grace, and to read the Scriptures with meditation and prayer. Thus, being neither agitated by the thunders of Sinai, nor enraptured by special manifestations of divine favour, but drawn with the cords of love, he was gradually led to embrace Christ as all his salvation and all his desire. He saw and felt great cause for repentance, and deep humility before God. He now perceived

the advantage of residing in a pious family; religious exercises afforded him great delight; he found Christ to be precious to his soul, and chose his people for his intimate associates; and in Feb. 1817, joined the church under the pastoral care of the Rev. R. M. Miller. Here he was not to remain long; for he very soon earnestly desired that others might become partakers of divine grace; even those of our fellow-creatures, who are living in heathen countries, and perishing for lack of knowledge. To use his own language,

“The pleasure I found in religion I wished others to enjoy, therefore first engaged as a Sabbath-school teacher, and afterwards in instructing the villagers in the neighbourhood of Atherstone. Though in these exercises I found some delight, my mind was far from being tranquil; for the destitute state of the heathen had excited my pity, and I earnestly desired to carry to them the gospel of Christ.”

Previous to his application to the Missionary Society, his attention was much devoted to the secret workings of his mind; and often did he seek by prayer the teachings of the Holy Spirit, to keep him from self-deception, and to direct him in the path of duty. At length, when he was no longer able to conceal his feelings, he embraced an opportunity of acquainting Mr. Miller with what occupied his thoughts by day and by night. Mr. M. inquired particularly respecting the commencement, nature, and strength of his desire; and at the same time enjoined on him self examination, fervent prayer, and a diligent attention to the movements of Providence. He considered the difficulties, responsibilities, and privations of a Missionary to the heathen; and though it was necessary to bid adieu to his native land, and to a large circle of acquaintance and relatives, by whom he was beloved and respected, yet none of these things moved him, so anxious was he to carry the glad tidings of salvation to his perishing fellow-men. The consideration of

their ignorance, cruelties, and wretchedness, increased his compassion for them, and his desire for an opportunity to convey to them the gospel of Christ. In short, he wished to spend and be spent in doing good; and was, after the usual examination, accepted, and placed for four months under the care of the Rev. G. Colli-son, from whence he was removed to Gosport Academy, under the care of Dr. Bogue, whose instructions and good counsels he enjoyed and much valued. It was in Sept. 1820, when he arrived at Gosport, and in Jan. 1823, he received his appointment to the Coura and part of Savanetta Quarters, in the island of Trinidad.

On the estates in this part of the island the planters were desirous of having a minister among them; and accordingly wrote to the London Missionary Society for one; they were also desirous that the negroes belonging to them might be religiously instructed. The ordination of Mr. Dexter, which was most affecting to the hearers, and peculiarly trying to his own feelings, took place at Burnly, in Lancashire, April 2, when Mr. Calvert, of Colne, commenced the service by reading and prayer; Mr. Cockin, of Halifax, gave the introductory address; Mr. Payne, Theological Tutor of Blackburn Academy, asked the usual questions, and offered the ordination-prayer; and Mr. Parsons, of Leeds, gave the charge. On this occasion an Auxiliary was formed in aid of the Parent Institution.

May 28. Mr. Dexter, with Mrs. D. sailed from Spithead in the brig *Whim*, commanded by Captain Heard.—Violent sea-sickness accompanied both, during the whole of the voyage; this, however, was not at all injurious; the only mischief was that it rendered Mr. D. incapable of preaching while on board; but in the end it proved highly beneficial to him. As soon as they arrived at Port-au-Spain, a very kind gentleman took a boat and came to the ship for them; and when they

landed he invited them to his house, and requested them to make it their home until their removal to the place of their destination. Here every kindness which could possibly be received from this gentleman and his sister, was experienced by them. Mr. Dexter being prevented from having an interview immediately upon his arrival with the Governor, and the house intended by the planters for them to reside in being at that time occupied, they were under the necessity of remaining a month in Port-au-Spain. Mr. Dexter was, previous to his leaving town, introduced to the Governor, Sir Ralph Woodford, who received him politely, and had that morning received a letter from Lord Bathurst, informing him that Mr. D. was sent out by the London Missionary Society, and recommending him to his Excellency's notice. Mr. D. presented him with several copies of Dr. Watts's Catechisms, which his Excellency accepted, and did not object at all to their being taught to the negroes. His Excellency also remarked to Mr. D. that he had arrived at the most injurious time of the year in the island; and advised him not to be out at night, or get wet, and that he must take great care of himself.

Aug. 12. Mr. and Mrs. Dexter left Port-au-Spain for the Coura, when the former immediately commenced preaching at the planters' houses, and catechising the negroes on the estates; and all who lived near were invited to the house on the Sabbath morning, and in the evenings of other days, to receive instruction: here met some of all ages, delighting to be instructed and taught to sing. Every thing appeared favourable to these missionaries; the planters were exceedingly kind, and commenced building a house and chapel in the centre of the field of labour; but, oh! how different are the ways of the Most High to man's ways. On the 21st of November Mr. D. was sent for to bury a gentleman,

brother to one of the planters; the following Sabbath he preached at the same house, when he gave out before sermon, the 90th Psalm,—“Lord, what a feeble piece is this our mortal frame;” and then he preached from the following words: “See that ye refuse not him who speaketh,” Heb. xii. 15. On Monday he visited several estates, and returned in the evening quite well. The next morning he took Mrs. D. to visit Dr. and Mrs. Collins; the heavy rain coming on in the middle of the day obliged them to stay all night; the next day was the same; Thursday appeared much finer, and they prepared for returning. As soon as they had dined, Mr. D. went to his chamber, followed by Mrs. D., when he sat down and immediately began complaining of headach and a little fever, saying, “We cannot go home to-day; I must go to bed and take some medicine, and to-morrow I hope I shall be better;” but he never got up again. The next morning he was bled, and very much reduced (by taking a quantity of medicine,) so much so, that he was, from the time he took to his bed, unable to feed himself, and constantly in a state of fainting. The following Sabbath he appeared so much better, that the medical attendant, and indeed all were filled with hopes of recovery. These hopes, however, were short; and soon were they all blasted! The fever returned more violent than before; his head and hands were constantly kept bathed in cold water. Wednesday morning he had two large blisters applied to his body; and the morning previous to his death, his head was shaved and another applied, but all proved ineffectual. Extreme bodily pain accompanied the fever, but not a murmuring word ever escaped his lips. Indeed, the medical attendants observed, they never knew one so patient amidst such sufferings. The very short and few intermissions of fever which he had,

showed the happy state of his mind in the prospect of death. At one time he began singing one of Dr. Watts's Hymns, which he had taught the negroes to sing, commencing with "When I can read my title clear," &c. but he could not proceed with it. "Ah," he said, "I cannot sing it." He was much affected at the thought of leaving his dear wife; but he replied, when she asked him what she could do without him, "trust in God, he will take care of you; it is hard to be separated so soon." When a missionary entered the room a few days before he died, he looked earnestly at him, and said, "Ah, brother, mysterious are the ways of Providence: you see me brought very near the gates of death;" he said this with much emphasis. A short time previous to his death, he said, "Elizabeth," (meaning his wife) when she said to him, "Here I am; do you know me?" he faintly replied, "Yes." She said to him again, "You are fast going." "Yes." "Do you feel quite happy?" "Yes." "I trust we shall meet again never to part any more." "Yes," he replied, with much difficulty, and spoke no more; but breathed his last at one o'clock on Friday morning, the 14th of Dec. aged 26 years and three months, the same year in which he was married, and a few days within eight months of his marriage.

His afflicted widow deeply feels his loss; but persuaded at the same time that her loss is his unspeakable gain. He was a most kind and affectionate husband; and during his short life upon earth, was extremely anxious that the poor negroes might become acquainted with the way of salvation. On the following Sabbath, Mr. Mercer improved his death from Rev. xiv. 13, to an affected congregation of black and white people, who met at the house of Dr. Collins, Rivulet estate. A few Sabbaths previous to this, Mr. D. had preached in the same house, when Mr. Mercer

was so exceedingly ill with the fever, that no one expected his recovery. What the Lord doeth we know not now, but we shall know hereafter. Mr. D. was the last missionary who left England for the West Indies, and was the first who died in that part.



ON STATED PASTORS BECOMING MISSIONARIES.

To the Editor.

SIR,

In common with many of your readers, I have been anxiously waiting some further communications in your Magazine on the above subject, in reply to the Queries inserted in a former Number. I presume not to attempt following out the subject to its full extent, but to offer a few suggestions in addition to the remarks of Amicus.

I entertain not a moment's doubt that a much greater degree of interest will ere long be excited, in reference to this point, throughout the Christian world. Its magnitude must awaken attention, proportionate to its claims. I trust it will continue to occupy a repeated place in the *Evangelical Magazine*, till its pages record with intense gratitude the ample success of the proposed efforts. And as our congregations are deeply concerned, as well as ministers, on the subject, allow me to solicit the marked attention of your readers to the observations of the Directors of the London Missionary Society in their Report for 1824, p. 131.—Abstract, p. 74.

The immediate point of consideration seems to be, *the propriety and duty of stated pastors relinquishing either wholly, or for a limited time, their present connexions, and embarking in the grand cause of Missions to the Heathen.* My remarks will be principally restricted to the idea of a *limited service.* Although the suggestion of settled pastors becoming missionaries may not be novel to all, (particularly to the Directors of the Society,) I apprehend it is far from having yet obtained any very general hold on the minds either of our ministers or congregations; and it must be supposed, that to both, on the first view of such a subject, a variety of conflicting thoughts,

opinions, and feelings will arise. An incapacity may be felt to form an *immediate* decision. It is presenting missionary engagements under rather a *new aspect*, and things seen under new aspects require considerable examination before we can actually realize them, or form correct judgments respecting them. Should any delay arise in the offers of service, let it be attributed to the conviction that mature reflection is due to the subject, (and especially to those who make the first experiment);—it cannot originate in any inglorious want of zeal in the cause.

A leading question in the examination of the case before us seems to be,—“What is the prime, the paramount duty of a Christian Minister?” Here, I imagine, one opinion alone can be entertained,—it is, *to take his part, as actively as possible, in fulfilling the great commission, “Preach the gospel to every creature.”* I have no apprehension that this commission, and “the care of the churches,” by stated pastors, are things incompatible; and far less do I believe that any assumption of the duties of local pastorships rescinds, even so far as the individual himself is concerned, the solemn and imperative obligation of that extensive commission of his Redeemer, under which all Christian ministers profess to act. Obedience to the *universal* command must not be merged in attention to the limited circle of duties devolving on the settled pastor. The general duty must not be lost sight of in attention to one specific branch of it.

“For the perfecting of the saints, and for the edifying of the body of Christ,” separate churches may be formed with their respective pastors and officers; but be it remembered, that he who gave even for *this work* of “perfecting and edifying,” “pastors and teachers,” gave also *Evangelists*; intending by the latter term an office probably corresponding, in no small degree, with that of our Missionaries. He who has spread the “feast of fat things,” required his servants to go out into the highways and hedges, and to bring in all, as many as can be found. The ninety and nine sheep in the fold must not be neglected; but the *one* that wanders into the wilderness must be sought and recovered. As yet, Sir, we see but comparatively the one in the fold, and the ninety and nine in the wilderness, wandering on the mountains of

darkness. Must the care of the *one* absorb all our attention?

I do not wonder that the late eminent Mr. Ward, of Serampore, in his admirable “Farewell Letters,” should, under the strong influence of his love and zeal for the cause, have almost represented it as the duty of all our Christian ministers to become Missionaries, and to let the churches provide for their own edification by their own resources. This opinion I am neither called on to defend nor controvert, but I advert to the point for the sake of meeting any misconception of my meaning. If the idea of stated pastors becoming Missionaries were intended, or calculated so to disorganize the present system of local connexions and relations between them and their churches, as to render stated pastorships a mere nullity, the futility of the idea must be instantly demonstrated; and incalculable injuries would be speedily introduced, destructive of the very means by which missions to the heathen must be supported.

The fact is, Sir, no such unhinging of things would arise, although some occasional and local inconveniencies would be felt. Far be it from me to insinuate that our churches would be unwilling to make a temporary sacrifice—perhaps a severe one. The cause of Christ is theirs as well as Ministers. A Christian church should, in its collective capacity, be as much alive to the salvation of the heathen world as the Missionary himself, who crosses the mighty deep, to convey the glad tidings. I know not, if a right spirit prevailed, whether our churches would not unite in soliciting their pastors, even the most useful and most esteemed of them, to go *as their messengers*, and proclaim the unsearchable riches of Christ to perishing idolaters. Such a measure would make a pastor’s way very clear. Stated pastors, Sir, there will still be found to fill our churches at home. Home would not be neglected. There are many who *could not leave*—whose obvious duty it is to remain where they are. Advanced in years—unblessed with a vigorous constitution—placed under peculiar circumstances with large families—already actively engaged in the Home Department of our Missionary Society’s transactions, &c. none could expect these to go forth, “to the ends of the earth.” There would be still supplies for the churches from our va-

rious and increasing academies; and, in the course of a few years, these stated pastors themselves, or many of them, would be returning home from their missionary spheres; and I will not say how much better qualified to fill home stations—but I doubt not, with more of the spirit of their office, exciting greater attention as ministers, and interest for the heathen as “*missionary ministers*,” and better qualified for aiding in the deliberations of the Directors to the Society.

Supposing, then, twenty or fifty of our stated pastors were to go forth during the next five years from this country, would there be really a lack of service at home? We know who walks in the midst of the churches, and holds the stars in his right hand. I am convinced the demand created by such a circumstance would bring its ample supply, and many would be found presenting themselves for the service of the sanctuary. And grant, after all, that there are difficulties in the way,—I ask, what great cause ever occupied the human mind, or demanded human efforts, that was unattended by difficulties? And, in *this* cause, I am not aware of any that are really insurmountable. A willingness to make a sacrifice is all that is demanded.

I much question, if any *general* rules can be laid down, of perfect and *universal* application, by which a minister, in any given case, can ascertain it to be his duty to become a Missionary to the heathen, when stated, and useful at home. He must be guided by circumstances, at least they must have great weight in forming a decision; and it is because *they* are so diversified that I question the application of any general rules. A strong *inclination* to the work is not of itself proof of a call to it, though accompanied with other things it may become powerful evidence. Believing, as I do, in the doctrine of a superintending Providence, (and this, as including an agency over the mind,) I see no impropriety in believing that such an inclination may be produced by the Spirit of God to excite and direct us in the path of duty, especially if such an inclination retain its vigour in our most serious and holy moments, and after the fullest investigation we can make into our line of duty. The call of conscience I should almost pronounce the call of God. I take for

granted, of course, the possession of suitable qualifications for the work.

May I also suggest the propriety of conversation with a few neighbouring ministers, as likely to aid the mind in forming a correct decision. I would have a man pay the respect he owes to *himself*, let him seriously consult his own judgment, and if possessed of that quality of mind essential to a missionary, *characteristic decision*, I should augur only advantageous results from a free communication of his thoughts and wishes to his Christian brethren. I mention *neighbouring* ministers from an idea, that being better acquainted with local circumstances, they are better qualified for entering into the peculiarities of the case, when advice founded on minute and specific information would deservedly have more weight than that founded on general principles alone. Should their decision accord with a minister's own views, I should think his way clearly marked out for some further steps; and particularly for an application to the Society under whose patronage he may prefer placing himself, at the same time *confidentially* stating the case to one or two of the leading friends of his church or congregation.

I know not if I should be taking a step too far, were I to intimate, that if the Directors themselves made a specific application to any minister for his services, it might very materially relieve him from embarrassment in deciding as to his duty, and I imagine it would have considerable influence in inducing a congregation to accede to the proposition of parting with their minister for a time. The promise of services from neighbouring ministers during the pastor's absence, would at once remove many difficulties. I mean occasional services—but frequently rendered.

I trust, Sir, your pages will ere long have to present some encouraging *facts* in connexion with these points—and that the loud call for labourers, reaching us from heathen shores, reiterated by our beloved friends, Morrison and Townley, “clamorous for Missionaries,” and solemnly urged by the Directors in their Annual Report—will be abundantly met, not only by many of our pious, devoted, and noble young men of holy ardour in the service, but from the ranks of those who now fill our pulpits in the sanctuary at home. I hail such scenes as these

events would soon bring before us, as productive of prosperity and glory through all our British church, where a noble impulse would be felt, while these ministers going forth were heard to say, "Brethren, we count not our lives dear unto ourselves, that we may finish our course with joy, and fulfil the ministry we have received of the Lord."

D. J. C.

AN IMAGINARY DIALOGUE BETWEEN GIBBON AND A QUONDAM REVIEWER.

"Hark in thine ear—change places; and, Handy-dandy, which is the justice, which is the thief?"

Rev. TOLERATION, thank God, in this country, is universal.

Gib. I can assure you, Sir, that, as far as my knowledge extends, every good Catholic and Protestant Dissenter is grateful for it.

Rev. Apropos. Have you seen an article of mine in the Quarterly on the progress of Dissent?

Gib. I have Sir; here it is. And I was struck with its resemblance to a chapter on the progress of the Christian religion in my work on the Decline and Fall of the Roman Empire.

Rev. You surprise me, Sir! Do you refer to that chapter, *so noto*—I mean that in which you have indulged rather freely in ridicule on the subject of Christianity?

Gib. The same, Sir. And I regret that you did not employ the same weapon against the Dissenters. For though you have dipped your argument in the Styx, they will not rest until they have lodged an arrow in its heel—their perseverance is indefatigable.

Rev. It is really vexing, Sir. Not long since, a reprint of one of their catechisms appeared, "retaining all the old and thrice-refuted calumnies against the church:" yet so far are the clergy from exciting them to such conduct, that "if a zealous Churchman preaches or publishes a warm harangue against" them, "he does not find cordial support from his own brethren, whom he displeases by his vehemence, even if they strictly accord with his arguments."

And it is my firm belief, that "the superior liberality of opinion professed both in word and practice by the clergy of the establishment" considerably accelerates the progress of Dissent.

Gib. The kind and tolerant spirit of the church is almost proverbial, and would have been quite so, had all its advocates written with your moderation. In fact, Sir, it was this calm self-possession that first suggested to me the resemblance between my chapter and your review.

Rev. I cannot conceive, Sir, that they are similar in any other respect. Our objects are essentially different.

Gib. By no means. They are *essentially* the same. To deprecate innovation; to bring contempt on error; to show that "exaggerated pretensions will easily lead away the multitude;" and that "the dogmatic assertion of superior knowledge of the divine counsels, of peculiar sanctity, or, in many cases, of actual and sensible intercourse with the Deity, goes directly home to the understanding, alarms and awes."

Rev. That, Sir, is precisely my language.

Gib. And precisely my sentiments. And I employ your language to show you the striking coincidence of our opinions. If you examine the former part of the chapter I have alluded to, you will find that I have represented the primitive Christians as influenced by the same motives, adopting the same measures, and attended by the same success, which you as justly ascribe to the Dissenters.

Rev. If so, the coincidence is rather singular, but quite accidental. It cannot, however, subject me to the suspicion of scepticism. I cordially subscribe to the Christian system as exhibited in the Articles and Homilies of the Church.

Gib. Your review, Sir, demonstrates your attachment to the church, and therefore to Christianity; for, regarded as objects of attachment, they are generally considered by every real Churchman as identical. And, after all, our concurrence of opinion only illustrates the simple fact; that you cannot oppose the progress of dissent on any other ground than a sceptic would oppose the introduction of the whole Christian system.

Rev. I deny—

Gib. Allow me, Sir, to explain. I merely mean, that I might urge the same objections against the spirit and operations of Christianity, which you have urged against Dissent. For in-

stance, when, in the chapter in question, I represent "the religious harmony of the ancient world, and the facility with which the most different and even hostile nations embraced, or at least respected each other's superstitions;" and then proceed to describe the exclusive and uncompromising spirit of the Christian religion, I suppose it is generally thought that I intend an objection against its introduction. And when you dilate on the peaceful character of the Church, and then represent Dissent as an innovation, a system of exclusion, and the invasion of another's right, you take precisely the same ground. And in my opinion it is quite defensible?

Rev. Certainly. Though I have introduced it quite incidentally; as I have, in fact, a variety of other objections against Dissent; for they are so numerous, that in the short compass of a review, I could but barely allude to them.

Gib. True, Sir. But you deserve the credit of introducing them with considerable ingenuity. I could not forbear a smile, whilst perusing the review, at the thought of some self-complacent Dissenter taking it up, and glancing first at the causes to which you have attributed the progress of Dissent, in order that he might form an idea of its general character. (First, "The enormous increase of local population." *Anod.* Then, an adaptation to the revolutionized manners of the people, *kata*, rising and going to bed. *A smile.* The poverty of numerous benefices. *A laugh.* The superior liberality of opinion professed by the clergy. *A shake of the caput.* A sort of reflected interest which the Dissenters derive from the sufferings of their forefathers. *A dissenting umph.* Evangelical preaching among some of the clergy. *A hypocritical sigh.*) And then proceeding with eager curiosity to examine what a mere mortal hand could make of such strange and unpromising materials.

Rev. Well, I must confess he would find rather an unpalatable compound.

Gib. Unpalatable! As nauseous as the contents of the witches cauldron in *Macbeth*, and *inter nos*, almost as strangely compounded. You have made the announcement of each "cause" a signal for starting

And where the goal is, no one can divine till he reaches it.

Rev. A little of the ignis fatuus in my course, I allow. But I adopted it from choice. It gave me an opportunity of introducing incidentally a variety of independent facts, which though, separately considered, they operate only as very subordinate causes in facilitating Dissent, yet their aggregate effect is considerable.

Gib. My dear Sir, so far from objecting to the method, I adopted precisely the same when accounting for the progress of the Christian religion, and from nearly the same motive. But, by the way, your speaking of subordinate causes, reminds me of one point of difference between us, rather unfortunate, I fear, for you. When I commenced my chapter, I luckily thought of giving the "divine superintendence" the first place among the reasons which accounted for the primitive success of Christianity, and was content to degrade the other causes to a subordinate rank; but after having thrown this potent and honied sop to the watchful dragon, Suspicion, I felt myself at liberty to treat these causes as quite adequate to produce all this success. But you have entirely omitted this "divine superintendence" in your catalogue of causes.

Rev. I declare the idea never occurred to me! But no one will surely be so uncharitable as to think it an intentional omission.

Gib. It is a very trifling circumstance. Your friends will, no doubt, overlook it as you did; and those who perceive it will, most probably, attribute it to your forgetfulness. But *exit* difference, and *enter* resemblance. You state that a variety of very worldly considerations unite the Dissenters together, and eminently conduce to the prosperity of numberless places of dissenting worship. So I have said concerning the first Christians, and I am pleased at the coincidence. But I question whether some pragmatistical Dissenter will not insinuate, that the same worldly motives operate to a certain extent, even in the Church of England. Perhaps he might spitefully say, that occasionally a young man is sent to "take orders," I mean "holy orders," just because a friend has kindly promised him a living, and he can obtain nothing better. Perhaps he might falsely assert, that a great many half

"Over hill, over dale,
Thorough bush, thorough brier,
Over park, over pale,
Thorough flood, thorough fire."

pay officers are among the leaders of the church militant, and cavil about their motives. Or, perhaps, he might malignantly hint,—but I will not suppose him a fiend,—surely he would not be so splenetic.

Rev. As what, Sir? Nothing is more inventive than anger.

Gib. True; but I have sinned against him. He would never question the purity of your motives for writing the review. If so, it must be from supposing that the Church occasionally rewards such gallantry in her defence.

Rev. I protest, Sir, that piece originated in the purest motives.

Gib. I believe it, Sir. Gratitude might have dictated it. At all events, considering the rapid increase of Dissenters, the piece must be regarded as seasonable.

Rev. It was their daily increase which first attracted my attention to the subject. And I am astonished to find with what offensive zeal they continue to make proselytes, and with what “incipient vigilance they assail all who would again abandon them, with every denunciation that can enchain and affect weak minds.” “To dissent from the Church in many places is done without difficulty”—“but to dissent from a body of Dissenters requires no little strength of character.”

Gib. This circumstance, no doubt, contributes very much to their augmentation. I assigned the same reason substantially for the early progress of the Christian religion. In short, I do believe that almost every important paragraph in your review would soon remind me of a similar passage in my chapter. Whether the similarity of subjects induced a sympathy of minds, or *vice versa*, I cannot say. But the numerous coincidences, being accidental, may certainly be regarded as a presumptive argument for the correctness of our views.

Rev. I must be allowed to hope, Sir, that, had I written the chapter, and you the review, the resemblance would have been less marked.

Gib. Then, Sir, the difference must have been in the chapter; for I am persuaded, that, in writing the review, I should have pursued the same train of thought. So that if you think of publishing it as a separate pamphlet, (which I would advise, for the sake of more extensive circulation,) my humble name

is at your service; though, were the merits of the piece duly appreciated, it would stand in need of no adventitious aid.

Rev. Sir, I acknowledge the kindness of your offer, but as I have no intention of publishing the review separately, I must respectfully decline accepting it.

Gib. My motive for suggesting its separate publication was, that by that means thousands would have an opportunity of being enlightened by its perusal, who never see the Quarterly. And I apprehend it would chagrin the Dissenters not a little.

Rev. I am by no means ambitious to be thought an enemy to Dissenters. “Toleration, thank God, in this country, is universal”—and far from me be an intolerant spirit.

Gib. You express yourself more gratefully on that subject, Sir, than the Dissenters give you credit for, I am persuaded. Your liberality predominates over your judgment. Recollect to what you have attributed the increase of Dissenters—to “a sort of reflected interest which they derive from the sufferings of their forefathers.” You are too kind, Sir, by far too kind. *Their* gall is not thus “steeped in honey.”—Again, you state that their increase arises partly from the superior liberality of the Clergy. Why does not the Church, under such circumstances, restrain its kind and tolerant spirit?

Rev. The enlightened state of the public, Sir, forbids it. Besides, the smallest degree of intolerance would probably augment, instead of diminish, the numbers of Dissenters?

Gib. Very likely, Sir; and then your next article on the progress of Dissent must attribute the numerical prosperity of the Dissenters to a sort of interest which they derive from their own sufferings, and to the inferior liberality of the Clergy. Well, “*felix, qui petuit rerum cognoscere causas.*” But though Dissenters were to increase when denied toleration, it would not be so vexatious as it is now, to see them succeed in abusing your kindness and liberality to purposes of self-aggrandizement.

Rev. But what can be done in the affair?

Gib. You have accounted for the disease; now it behoves you to suggest a remedy. First, you allege the enormous increase of local population; and

I wonder that the circumstance should have escaped the notice of the Church so long. Though I confess it never occurred to me before in precisely that form which you have given it. I was so pleased with it at first, that I endeavoured to cast the argument in the Socratic mould; but it came out as it went in. I attempted to syllogize it; but it would not submit. I would have demonstrated it mathematically, and commenced by assuming "that a straight line may be drawn from any one point to any other;" but on finding my first corollary was, "the whole is greater than its part," I left the statement, Q. E. D. *in statu quo*. As far as an increasing local population operates as a cause in the progress of Dissent, I apprehend you cannot contend with it. Had the population been any thing but *local*, we might have offered some resistance; but as it is, it must be left to take its course.

Rev. But is it not strange, that whilst an increasing population swells the ranks of Dissent, it should be "the greatest cause of the diminished influence of the Clergy?"

Gib. Rather so. It would not have been so strange had the Church been merely stationary, but that it should retrograde is certainly deserving attention. I suppose it must be attributed to the partially enlightened state of the public mind. So, at least, a Roman Catholic friend of mine suggested.

Rev. I fear that all the other causes of Dissent bid equal defiance to counteraction, and what is worse, some of them that "operate most strongly," are not believed to exist?

Gib. You refer to the "poverty of the benefices." Indeed, I fear this evil is equally remediless. Though, whilst there are so many benefices excessively rich, it might be thought strange that there should be any extremely poor. But, "what is possible, can be, and often comes to pass." If, however, it would not be thought too debasing, and the Clergy of these benefices could be induced to take their "cases" to the Dissenters, I have no doubt that they would obtain assistance. Or if a Company could be formed for enriching poor benefices, and shares—

Rev. Impossible, Sir, quite impracticable.

Gib. Why, Sir, I had forgotten for the moment that the other causes would

still remain in full operation; so that it would only be "like stopping one hole in a sieve." Or even if all the causes could be removed, with the exception of the second you mention, "the hours of rising and going to bed," no permanent advantage would be secured. This single circumstance would probably be sufficient to keep Dissent in progress, and consequently the church on the retrograde—for like the ends of a balance-beam, if one ascends the other must descend. The only method of contending successfully in this case would be for the Clergy to keep the same hours as the Dissenters do. Though this would appear too pliable, and probably excite ridicule. Or, indeed, the evil might be remedied by obtaining an Act of Parliament to enforce the old practice of ringing the curfew-bell. But then, perhaps, though they might go to bed earlier, they would not rise a moment sooner than usual, and thus only half the evil would be prevented.

Rev. I am an enemy to coercion in religious matters. Toleration, thank God, in this country is universal. These diseases will eventually work their own cure. I do not despair of seeing a most favourable reaction take place, and the Church of England reassume all its ancient hereditary dominion over the hearts of the true-born sons of the country." [Exit.]

Gib. (*soliloquizing*). Then you may despair of seeing the millennium. "See how these Christians love." How refreshing is the benevolent spirit of that man! He thanks God, in this country that toleration is universal,—but what has he "under his lips?" "Through the transparency" of his sounding charity, methought

I saw (as I could lay my finger on it) The crocodile's eye that peeped up from the bottom."

In his zeal for the Church, he would, probably, much rather anathematize a poor Dissenter for schism, than frown on me for scepticism. What a contrast to the noble spirit of the man who said, "Whether in pretence, or in truth, Christ is preached; and therein I do rejoice, yea, and will rejoice." Not so with our reviewer. My way or none. But perhaps, poor soul, he knows no other way. I wish he would write a poem on the "Fall of Jerusalem," I should say, of Dissent. How he would enkindle! How

he would luxuriate! Why he could collect and create materials for a drama whose representation would terrify an audience of demons. But let him fret and fume on against the Dissenters, and thank his Maker, in the same breath, that they are tolerated—his “fantastic tricks,” no doubt, “make the angels weep,” though, I confess, they make me smile.

ORIGINAL SIN; AN ANECDOTE.

I overheard a discourse, something like altercation, between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. “How came they

there?” says one; “Which way did they get in?” cries another; “It is impossible, the fences are good,” says a third: “Don’t stand here talking to no purpose,” cries the deacon with increased earnestness; “they are in the field destroying the corn. I see them with my own eyes. Out with them speedily, and put up the fence.” As I approached him he began to be more calm. “Your pardon, Sir; those fellows have quite vexed me. They make me think of our parson’s sermon on the origin of sin, spending his time in needlessly inquiring *how* it came *into* the world, while he ought to be exhorting us to *DRIVE IT OUT*.” “Your observation is just,” said I, “and your directions to your servants contain sound orthodox doctrine;—a good practical improvement to the discourse we have heard to-day.”

OBITUARY.

MISS MARY ROBERTS.

THE subject of the present brief Obituary was the daughter of Mr. Edmund Roberts, of Holyhead, in Anglesea. She had been religiously brought up, and placed at a boarding-school in the neighbourhood for about two years. And after the Midsummer vacation, 1823, she was sent to the pious Miss Cook’s boarding-school at Shrewsbury; where the ministry of the Rev. Mr. Weaver, the Independent minister of that town, was blessed to her eternal welfare. She experienced deep conviction for a short time, from a view of her sinfulness; but the illuminating influence of the Spirit being abundantly imparted to her, she was soon led to the enjoyment of the soothing consolations of the gospel. Shortly after her conversion, she formed the determination of becoming decidedly religious, and entertained the intention of establishing a Dorcas Society, a Religious Tract Society, and also to assist the Bible and Missionary Societies, when she should return home. Her very great application to her books, and the anxiety she manifested to increase in knowledge, and the ease with which she

imparted it, made her an ornament to her family and sex.

In March, 1824, she was taken with an illness which issued in consumption. Symptoms at first painful, soon afterwards became alarming. In the month of April, her parents deemed it expedient to remove her from Shrewsbury, by gentle stages, to her parental roof. Hopes of ultimate recovery were entertained; but in a few months they were extinguished in the tender parental bosom. The sufferings of a rapid consumption ensued; but under all, the power of faith, the fervour of piety, and the mildness of her temper, shone brightly forth, and shed a heavenly illumination through the valley of the shadow of death.

At last, the dreaded event, supremely welcome indeed to herself, but inexpressibly painful to her affectionate but resigned and submissive parents and friends, arrived. Her father telling her he could not bear the thought of parting with her, she with a sweet smile said, “Papa, think what Abraham did when the Lord called for his *only* son; and you, having *several other* children, ought to be submissive to the divine will.” The day before her death, when her father

was supporting her head, she said that Christ was better to her than all the world; and she advised her sisters to seek religion early, adding that the bed of sickness (the difficulty of breathing, and her cough, were very painful) was a very inconvenient time to become religious. "O, papa," continued she, "what if I had now to begin to search my Bible? but I bless God, I can say, I know in whom I believe, and that he is able to support me; and I will trust in him; yea, I would sooner die now than that I should recover, and become wicked!" She appeared much afraid of saying what she did not feel, observing that she thought a hypocrite the worst of characters.

She requested her father to divide her pocket-money between the Bible and Missionary Societies, and also to distribute her Tracts; and as to her sisters, that they should find some things in her drawers to remind them of her. She said she wished to live to be of use in assisting her parents to educate her younger sisters, and to do something for the glory of God; yet she was very submissive and resigned to the divine will. On the 8th day of October her allotted time was completed; and she placidly slept in Jesus, being in the fifteenth year of her age. Her funeral sermon was preached by the Rev. Mr. Cooper of Dublin, at the Independent chapel, Holyhead, on the 24th of Oct. from 2 Cor. iv. 17.

The following lines on the occasion of her death, were written by her sister:

This lovely bud, so young and fair,
Call'd hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom.

Joyful in the hour of death,
True believers close their eyes;
Sweet their last, their parting breath,
That unites them to the skies.

Heirs of heaven, and pilgrims here,
Oft they sigh to reach the shore,
Where the saints in light appear,
Weeping for their sins no more.

He who died to set them free,
Comes to raise them to his throne;
Bids them shout for victory;
Saves them by his grace alone.

Thus did she, who lately fled
From her clay-built house below,
Join the happy, pious dead,
Their immortal bliss to know.

Ye who saw the path she trod,
Mark'd her works of faith and love,
Know it was the way to God,
Leading to the realms above.

Though the grave retains its trust,
Yet the savour of her name
Lives in spite of worms and dust,
Vying with the deeds of fame.

Yes; her mem'ry shall survive
Names whose glories must decline;
Those who safe in heaven arrive,
Like the sun for ever shine.

Her flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in her Saviour's image rise.

DEATH OF THE REV. JOSEPH BROOKSBANK.

WE are called to discharge the painful duty of announcing the death of this exemplary minister of Christ. For some time past his health had been rapidly declining, and but feeble hopes of recovery were entertained by his family. The anticipated event took place on April the 19th. Although the deceased had only reached the age of 63, he had been pastor of the Independent church assembling at Haberdashers' Hall, Staining-Lane, Wood-street, London, for *forty* years. He succeeded the excellent Dr. Gibbons; and although of late years his ministry was but slenderly attended, time was when he ranked with the popular preachers of the metropolis. He was honoured to aid in giving birth to the London Missionary Society, and through life sustained a blameless reputation. His mortal remains were consigned to the tomb in Bunhill-Fields, on the 26th of April, when an impressive and affectionate address was delivered by his attached friend the Rev. Dr. Collyer. The funeral sermon was preached by the same Rev. gentleman on the following Sabbath afternoon at the Tabernacle. We hope to furnish a Memoir of the deceased in our next.

Died at Chalfont, St. Giles', on the 13th of April, the Rev. J. TODHUNTER. Though he had been long unwell, yet he only quitted his pulpit a few Sabbaths before his decease. He has left a wife and four small children to deplore his loss. May the husband of the widow, and the Father of the fatherless, be their portion!

POETRY.

LINES

ADDRESSED TO THE FRIENDS OF MISSIONS.

REJOICE, O ye servants of God!
 Who strive with such laudable zeal
 To enlighten dark regions abroad,
 And the way of salvation reveal;
 Praise Him who continues your efforts to bless,
 And crowns your kind labours with growing success.

How cheering the tidings we hear!
 What wonders Jehovah has done!
 E'en now does his glory appear,
 His kingdom e'en now is begun:
 Lo! this is the dawn of that glorious day,
 For which the Redeemer has taught us to pray.

More favour'd, more honour'd are we
 Than ever our forefathers were;
 They saw not the things that we see,
 Nor heard the good news that we hear:
 Away then with sloth—let indifference cease,
 And wide let us publish the gospel of peace.

Ah! see the deplorable state
 In which the poor Heathens are found,
 Their claims on our pity are great,
 For we dwell on happier ground:
 In Britain the name of Jehovah is known,
 But they worship idols of wood and of stone.

Rejoice, O ye isles of the sea!
 Who lately base idols ador'd;
 For now, from your bondage set free,
 Ye are taught the good word of the Lord;
 Superstition among you is dying away,
 And your long night of darkness is turn'd into day.

The Gospel fresh triumphs has gain'd,
 In many idolatrous lands;
 Where Satan for ages has reign'd,
 God's servants have spread forth their hands;
 Their message of love they have gladly made known,
 And thus thro' the world the good seed has been sown.

Earth soon shall acknowledge her King,
 All lands shall submit to his sway,
 His praises all people shall sing,
 All nations his word shall obey:
 Oh! Christians, your zealous exertions renew;
 The harvest is great, but the labourers few.

Now, therefore, more fervently pray,
 That God would their numbers increase,
 And hasten that glorious day,
 When Satan's dominion shall cease;
 When Christ shall be own'd as the sovereign Lord,
 Universally honour'd, and loved, and adored.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Book of the Church. By Robert Southey, Esq. LL.D. Second edition. 2 vols. 8vo. 11. 4s. Murray.

The Book of the Roman Catholic Church: in a series of Letters addressed to Robert Southey, Esq. LL.D. on his "Book of the Church." By C. Butler, Esq. 8vo. 9s. Murray.

IT is much easier to write a "Book of the Church," whether Episcopal or Roman Catholic, than it is to write a Church History. That may be a very good Church-book which is a very wretched record of the conduct and spirit of the ecclesiastical body. It may suit the purposes of a partisan, but in the proportion in which it does so, it will be meager, partial, unsatisfactory, and delusive. Of these remarks, both the works now on our table furnish us with ample illustrations. They have both been written evidently *con amore*. The Church of England, according to Dr. Southey, is "pure in its doctrines, irreproachable in its order, and beautiful in its forms." Its conduct "has proved, both in adverse and prosperous times, alike faithful to its principles when it adhered to the monarchy during a successful rebellion, and when it opposed the monarch who would have brought back the Romish superstition, and, together with the religion, would have overthrown the liberties of England." The Church of Rome, according to Mr. Butler, is orthodox in doctrine, moderate in spirit, united in faith, most loyal in principle and conduct, and, as it regards persecution, has been more sinned against than sinning!

On the principles of our learned authors, and they are both learned in the law, we conceive it would be quite practicable to construct a Book of the Greek Church; aye, and a Book of the Mohammedan Church, and prove that both these bodies are without spot or blemish. It does not seem to have occurred to them that the pages of history are open to others as well as to themselves; and that it is possible to tell, if we may trust ourselves to use a phrase of the Quarterly, "damning tales" respecting both churches, and the books which eulogise their merits.

As the space which we can devote to such works in our review is necessarily limited, we must confine ourselves to a few points, and these shall at present chiefly relate to Dr. Southey's treatment of the Puritans and Nonconformists. Destitute alike of

the generosity of an Englishman, and the candour of a historian, the poet laureate forgets the sufferings which these men endured for conscience sake, and the services which they rendered to the liberties of their country; adopts all the calumnies which during times of excitement had been propagated against them; and degrades himself by employing terms of opprobrium which might have been supposed to be peculiar to the vocabulary of civil discord. "Apostles and belwethers of rebellion" are amongst the mild epithets which are bestowed on some of those to whom England is at this moment indebted for her rights and liberties. He is the advocate and panegyrist of Bancroft and Laud, and the enemy of Abbot. The pusillanimous James, the insincere Charles and his debauched son, have a defender, or an apologist, in Dr. Southey; while the men who planted the tree of civil and religious liberty, and who watered it with their tears and their blood, are assailed with unceasing calumny and reproach. He has furnished another instance of the truth of Cowper's representation of the treatment which the world bestows on some of its best benefactors.

- - - Few remember them. They lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven. Their ashes flew,—
No marble tells us whither. With their names
No bard embalms and sanctifies his song:
And history, so warm on meaner themes,
Is cold on this. She execrates, indeed,
The tyranny that doom'd them to the fire,
But gives the glorious sufferers little praise.

We must condescend on one or two particulars as illustrations of the misstatements respecting the Puritans with which Dr. Southey's work abounds.—Speaking of the Bartholomew Ejection, he says, "It was rigorously enforced, and about two thousand ministers were deprived. The measure was complained of as an act of enormous cruelty and persecution; and the circumstance of its being fixed for St. Bartholomew's day, gave the complainants occasion to compare it with the atrocious deed committed upon that day against the Huguenots in France. They were careful not to remember that the same day, and for the same reason, (because the tithes were commonly due at Michaelmas) had been appointed for the former ejection, when four times as many of the loyal clergy were deprived for fidelity to their sovereign."—Vol. ii. p. 467.

Now, on this last sentence, we should like to see the authority for asserting that *eight thousand* of the clergy had been previously ejected. We are convinced that the number is prodigiously overrated. In the next place, Dr. S. knows well that their loyalty was not the grand, or chief, or in many cases the reason at all for their ejection. He affects to forget that the scandalous lives of many of the clergy were the grounds of their expulsion. That they would have been thankful to remain in the priest's office for a bit of bread, had they been allowed to continue on any terms. We know that misconduct, or immorality, was never charged to the ejected ministers, and yet he would represent the cases as parallel. We mean not to advocate the propriety of the measures employed by any of the dominant parties, but we decidedly object to the false colouring given to the facts in the above statement.

Another allegation is of a similar nature. Speaking of the conduct of the Deputies in the reign of James II., when he issued his Toleration Acts, he says,—"The danger from Popery had then (during the reign of Charles I.), been imaginary, it was now real and imminent; they, however, stood aloof from the struggle, and left the clergy to maintain the Protestant cause from the pulpit and the press."—Vol. ii. p. 476.

What a monstrous perversion of truth is here, compressed in narrow limits. So the danger to Protestantism was imaginary in the reign of Charles, and during the Episcopacy of Laud! The Nonconformists strained at a gnat and swallowed a camel; they were alarmed at a shadow but reconciled to the substance; they made a show of fighting when no enemy appeared, but threw down their arms when the danger occurred. The charge preferred is not altogether new, that the Nonconformists did not write against tolerating Popery when they were permitted to breathe themselves. We have now before us, "The Morning Exercise against Popery," a thick quarto volume of Discourses, preached by the most eminent of the London ministers, and printed so late as 1675. "The Weekly Packet from Rome," which makes up four or five quartos, was the production of a Dissenter during the very period of which Mr. Southey speaks, and contains some of the most effective attacks on the Papacy. Besides, the Nonconformists were not allowed to write upon the subject; a licence was refused to a discourse against the whole system of Popery, by Mr. Jonathan Warner; a discourse against Transubstantiation, by Mr. Pendlebury, another ejected minister, met

with the like refusal; an offer made by Baxter, to produce a piece against Popery every month, was rejected with scorn; and Mr. Jane, the Bishop of London's Chaplain, refused his sanction to a piece he actually drew up on the Visibility of the Church. With these facts, which we have reason to believe were not unknown to our author, we leave our readers to judge how far his book of the Church is to be depended on. As he gives no authorities, it is troublesome to trace him; but he has thus left his work dependent entirely on his veracity, and utterly unworthy of attention. Accommodating to ourselves Mr. Butler's description of the treatment of the Catholics, we must say, "it abounds with the strongest criminations of the religion of the Nonconformists, and of the conduct of our Nonconformist ancestors. We do not recollect that a publication more offensive, either to the understandings or the feelings of the Dissenters, has appeared within our memory."

As Dr. Southey is bringing out a Defence, and as a "Book of the Nonconformists" is also about to appear, we shall meet him and the subject again ere long. The work of Mr. Butler we must dispatch in a few sentences. Like all the other productions of its respectable author, it is learned, acute, and plausible; but it is one of the most sophistical books in the language. He catches his adversary occasionally tripping, but he never sets before you the full and fair state of the case; the point of the argument is evaded; some circumstance necessary to the full understanding of it is kept back; or some petty subterfuge resorted to. The writer who, at this time of day, can believe, or hope to persuade the world to believe, that the Reformers were immoral men, and that England derived no advantage, in point of temporal happiness, spiritual wisdom, or moral character from the Reformation, is too far gone in prejudice, or superstition, to derive any benefit from our strictures, or to confer any lasting benefit on his country. We should be very happy, when necessary, to avail ourselves of Mr. Butler's talents and industry and experience, as a conveyancer, but he is a very sorry theologian, and a most unsafe guide as an ecclesiastical historian.

For Missionaries after the Apostolical School; a series of Orations, in Four Parts.—1 The Doctrine.—2 The Experiment.—3 The Argument.—4 The Duty. By the Rev. Edward Irving, A. M. 8vo. pp. xvii. 131. Part I. 4s. Hamilton & Co.

An Expostulatory Letter to the Rev. Edward Irving, A.M. occasioned by his Orations for Missionaries after the Apostolical School. By William Orme. 8vo. 2s. Holdsworth.

MR. IRVING would not thank us, if, from motives of false delicacy, we abstained from expressing our opinion on his new theory of Missionary enterprise. Identified as our pages are with the Society before whose members this unparalleled Oration was in the first instance pronounced, we feel ourselves at perfect liberty to deal fairly, openly, and honestly, with its contents. For the orator we have been accustomed to entertain all that respect which is due to original talent, when consecrated with energy and integrity to the best of causes; and if at any time we have been tempted to question his prudence or his discretion, we have never, for one moment, impugned the motives upon which he has acted. Having said thus much of the man, we are grieved to add, that we dare not commend either the style of his writings or the spirit and doctrine which, in many instances, they breathe. These remarks we by no means restrict to the work before us, but consider them as applicable, more or less, to all that has fallen from the pen of the respected author. We greatly like that noble independence of mind by which he is distinguished; but we could wish to see it employed rather in combatting real evils than in waging warfare with the mere creations of his own fancy. It is often distressing to find a most eloquent declamation expended on some topic of bitter complaint, which, when thoroughly examined, has no other existence save in the fruitful imagination of the preacher. In some instances this feature of Mr. Irving's writings assumes a very pernicious quality, and becomes the instrument of fostering the most baneful prejudices against parties with whom, after all, Mr. Irving must be content to rank. If he knew how greedily some of his auditors listen to his sarcastic denunciations of evangelical men and evangelical religion, he would shed tears of bitter repentance for the degree in which, though unintentionally, he has contributed to rivet the fetters of that scepticism which it is the honest purpose of his ministry to drive from the land.

The Orations now on our table are distinguished by all the faults and by all the excellencies peculiar to the writings of Mr. Irving. To condemn, or to justify them as a whole, would be highly indiscreet. Yet we must say, that the materials for blame are much more ample than

those of legitimate praise. In Mr. Irving's other productions, the failure is incidental, and affects more the manner than the subject; but here, the very groundwork and substratum of his thoughts are lamentably incorrect; while the general reasonings founded upon them tend greatly to injure the cause of Christian missions, to rouse the clamour of enemies, and to relax the exertion of friends. The radical error of Mr. Irving's theory is, that he considers the commission delivered to the "seventy disciples" to be the permanent directory of missionary effort and missionary qualification. Upon this hasty and unfounded assumption, all the crudities of these Orations are founded. Altogether forgetting the objects of the seventy's mission,—that they were Jews; that many of them were waiting for the consolation of Israel; that most of them were alive to the rights of hospitality and of patriotism; he maintains, with a pertinacity altogether unworthy of the dignity of his mind, that uninspired missionaries, without any of the powers of healing, are to go forth to barbarous and uncivilized heathens, precisely in the same way as the seventy proceeded to their own countrymen; without purse, without scrip, and without change of raiment. Well may Mr. Orme challenge Mr. Irving in the following terms: "Where, Sir, are the worthy individuals and families, the sons of peace, in the proper scriptural acceptance of these phrases, to be found in the ancient or modern heathen world? Was it among the characters described in the first chapter of the Romans, that the Apostles were to look for them? Must a man's life depend on his finding a hospitable reception in worthy families in the towns and villages of India, China, Japan, or among the merciless followers of the false prophet? Your interpretation of the characters referred to, as *worthy*, and especially of the "*Son of peace*," as Christ, is so unscriptural, and opposite to all the canons of biblical interpretation, that I know not which most to admire, your hardihood in making the assertion, or your simplicity in expecting that your readers will receive them. Alas, Sir, if God has established "an everlasting connexion between *natural worth* and dispensations of grace, by bestowing his blessings on the *most deserving*, I, at least, could entertain no hope towards him; and if the gospel must be first preached to such, it must be different, indeed, from what I have ever understood it to be. The language of our Lord, respecting the persons to whom his servants were first to announce his coming to visit them, shows, as plainly as possible, that

the whole of this part of the commission had a peculiar reference to the people of Judea."—Page 31, 32.

The most reprehensible feature in these Orations is, the incorrect and even calumniating manner in which they represent the existing scale of provision for the missionary's support in heathen countries. An individual, who knew nothing of the constitution of our missionary establishments, and of the rigid, not to say severe, economy which pervades the whole system of their expenditure, would certainly conclude, from what Mr. Irving has written, that missionaries are sent out in ease and affluence to their respective stations, and that the funds collected from the hard earnings of the British people are lavishly squandered upon men, after all, of inferior mould. Now it is all very well for Mr. Irving, to maintain that missionaries, when they land upon foreign shores, and among savage tribes, are to be left to shift for themselves. There is little risk in this doctrine save to the good sense of the writer. But when he would speak of missionaries in general as men of sordid purpose, upon whom are conferred the luxuries of an easy and recreative existence, he is chargeable with an attempt to lower the credit of missionary undertakings in general, and unwittingly gives the sanction of his popular name to all the covetous reserves of the human heart. If Mr. Irving knew more of the internal structure of missionary societies, and of the actual condition of their numerous agents in heathen countries, he would then be satisfied, that nothing is countenanced which could tend, in the slightest degree, to deprive the missionary of his highest and best qualification; viz. the unreserved devotedness of his heart to the glory of God and the good of souls. He may be a sordid man, but it is not the present arrangements of missionary establishments that constitute him such. It is but justice to add, that when Mr. Irving forgets his preposterous theory, and speaks of the spiritual qualifications of the missionary, he writes with uncommon energy and beauty. There are some passages in these Orations of transcendent worth and pathos. The profits of the work, we are happy to learn, are to be devoted to the widow of Mr. Smith, the late missionary to Demerara. We hope, for her sake, the sale will be extensive.

Mr. Orme's letter, which we entreat Mr. Irving to ponder, is a masterly piece of scriptural argumentation. The public, and especially Missionary Societies, are greatly indebted to him for this able effort of his pen. And it is delightful to add,

that the gentleman and the christian are equally conspicuous in every page.

Proceedings of a General Court Martial assembled at Malta, March 1, 1824, on the Trial of Lieut. Dawson, of the Royal Artillery, for hesitating to comply with an Order by which he was required to assist and participate in the Ceremonies of the Romish Church. 2s. 6d. Butterworth & Son.

THE subject of these "Proceedings" has exhibited a noble example of Christian courage and conscientious integrity. From a feeling of paramount duty to Him "who ruleth alike the armies of heaven and the inhabitants of the earth," Lieut. Dawson hesitated to comply with an order which, conscience assured him, tended to sanction and encourage a superstitious and idolatrous observance. He did not, however, fly in the face of such order, but respectfully solicited a personal exemption from carrying it into effect; which solicitation, with the correspondence also thence arising, being construed into an act of positive disobedience, led to the trial, of the proceedings of which the present pamphlet is a faithful narration, accompanied with some explanations, which the heroic sufferer has felt it necessary to subjoin for the vindication of his character. Without entering into a detailed account of the trial, we cannot, in justice to the excellent individual referred to, refrain from offering our tribute of respect and admiration to those principles of Christian integrity which induced him, in a foreign land, and surrounded by the devotees of superstition, firmly to avow and to advocate the maxims of the Bible and of Protestantism; fearlessly obeying the dictates of his conscience, though at the risk of losing his commission, of being degraded in the eyes of his brethren in arms, and, in fact, of being reduced to actual penury. Lieut. Dawson was cashiered, and has thus been thrown upon the wide world, destitute, we understand, of the means of comfortable support. We regret to have occasion to add, that the President of the Court Martial, assembled to try a question directly involving superstitious compliances, was himself a Catholic; nor less do we regret to find that a court of British officers refused to listen to those quotations which the accused deemed essential to his defence! Thanks, however, to the impartial superintendence of the Judge Advocate-General at home, Lieut. Dawson's appeal to England was not made in vain; an order was sent out to Malta, requiring

the Court to re-assemble, hear the defence and revise the verdict. As might have been anticipated, Mr. Dawson was again pronounced "guilty;" but the sentence did not, as the former, "render him incapable of ever serving His Majesty in any military capacity whatsoever," but merely dismissed him from the service. Whatever difference of opinion there may be respecting the extent to which military subordination should be carried, in matters not decidedly sinful, as well as the degree of responsibility which attaches to the execution of the orders of a commanding officer, we are confident that no true Protestant, no believer in the pure and unsophisticated truth of Scripture, can peruse this interesting trial without feeling his heart glow with admiration at the Christian heroism of Mr. Dawson; nor without a deep interest in the future welfare of a man who, for conscience sake, has braved—far more than the cannon's mouth—the scorn of the world, the loss of all his professional prospects, and exposure to poverty itself! We are rejoiced, however, to learn that the attention of the religious public is likely to be directed towards this Christian champion, and that it has been proposed to make up a sum equal to the value of that commission which he lost by a conscientious obedience to what he regarded as the commands of God.

An Appeal to the Society of Friends on behalf of Missions. By a Member of the Society. 6d. Hatchard & Son.

IN the present age, sources of religious interest and excitement have been multiplied to such a prodigious extent, that incidents of the most novel and gratifying complexion are now contemplated in the light of mere ordinary occurrences. The events of the last thirty years have been so marvellous as to leave no room for future wonder. It will not, therefore, surprise us to see the Society of Friends brought into the field of Missionary enterprise. They have already warmly espoused the cause of Education, the cause of the Bible Society, and the cause of freedom; they have issued books expressive of their religious opinions, and proved to the world that, in all that is most vital in the Christian system, they differ not essentially from their brethren around them; and it only remains that they should be consistent with themselves, and bring their effective energies to bear on the diffusion of the everlasting gospel.

We are happy to see the very seasonable Appeal before us. It is enlightened,

affectionate, and practical. As the Friends are a matter-of-fact people, the writer has done wisely in selecting a few of the most happy and instructive instances of Missionary success. He has proved distinctly that Christian Missions are engines of humanity and of social improvement, no less than of religious knowledge. We hope the Friends in general will read this interesting Tract, and either establish Missions of their own, or aid those which already exist. Their present conduct seems to say, that they either do too much or too little; we trust they will be convinced of the latter.

Pacaltsdorp; or an account of the remarkable progress of Civilization and Religion in a Hottentot Village, originally called Hooge Kraal, in a Letter from the Rev. J. Campbell. 9d. Westley.

THIS brief memorial of the labours of one of the most devoted of modern missionaries, will prove in a high degree acceptable to those who wish to estimate the missionary cause by its fruits. Friends will here see the answer of their prayers, and will be taught to rejoice; and enemies will be furnished with a practical refutation of all their scruples and objections. The effect produced by the gospel, and its attendant blessings, at Pacaltsdorp, is truly remarkable. Mr. Campbell, the missionary traveller, had an opportunity of seeing the station both before and after its illumination; and the account he gives of the change is singularly interesting. The Rev. G. Burder has prefixed to Mr. Campbell's Letter a short Memoir of the invaluable missionary; which, together with a portrait of Mr. Pacalt, and a plan of the missionary settlement, cannot fail to render this a highly acceptable memorial to the numerous friends and supporters of missionary institutions.

Juvenile Essays, which obtained the Prizes proposed by the Proprietor of the Teacher's Offering; to which is prefixed an Introduction, by the Rev. H. F. Burder, M.A. 2s. Westley.

THE plan of offering prizes to youths of distinguished talent, as a reward of diligence and a stimulus to future effort, is highly creditable to the individual or body disposed to make the pecuniary sacrifice. Many of the richest intellects have by this agency been called into useful and brilliant play. We might instance the amiable and lamented KIRKE WHITE, who at so early a period of life was brought into literary notice by successful competitorship in two distinct periodical publications

May the youthful authors of these Essays tread in his footsteps, and be spared for many more years as distinguished ornaments and blessings to their respective families.

We fear almost to express an opinion on the merits of the Essays, lest, from its very favourable character, we should awaken feelings which ought rather to be repressed; and yet justice demands that such promising efforts should not be passed by in silence. We hope that our young friends will be encouraged to a still more ardent cultivation of their intellectual and moral powers, when we say that their present attainments are more than equal to their years, and that the "first fruits" are such as to encourage the expectation of an abundant harvest. The first Essay, by Master Fletcher, "On Sacred Biography," and to which a pair of twelve inch globes were awarded, is really any thing but the production of a boy of fifteen. All the others are truly excellent.

LITERARY NOTICES.

In the Press.—1. The Scepticism of To-day, or the Common Sense of Religion Considered. By the Rev. J. T. James, author of "Travels in Russia and Poland."—2. A Volume of Sermons by the Rev. Hugh McNeile, A.M. Rector of Albury, will appear in the course of a few days.—3. Nine Sermons, intended to illustrate the Leading Truths contained in the Liturgy of the Church of England. By the Rev. F. Close, A. M.—4. A Short Liturgy; or Morning and Evening Prayers for the Use of Schools: chiefly compiled from the Services of the Established Church. By F. A. Cannon, of Reading.—5. Memoirs, &c. of the late Rev. S. Morell, of Norwich. By the Rev. Mr. Binney, of Newport. 1 vol. 12mo.—6. A new edition of the Rev. J. B. Sumner's Essay on the Records of the Creation, revised and corrected by the Author, will shortly be published.—7. By particular request, the 1st volume of the Cottage Bible will be extended to include the Book of Job, which will be completed in the 15th Part, to be published the end of this month, (June.)

SELECT LIST.

The Accusations of History against the Church of Rome Examined, in Remarks on many of the Principal Observations in the work of Mr. C. Butler. By G. Townsend, M.A. of Trin. Coll. Camb. 8vo. 6s. Christian Characteristics; or an Attempt to de-

lineate the most Prominent Features of the Christian Character. By the Rev. T. Lewis, Minister of Union Chapel, Islington. 1 vol. 12mo. 5s.

The Negro's Memorial; or the Abolitionist's Catechism. By an Abolitionist. 8vo. 2s. 6d.

St. Paul's Visitation at Miletus; a Sermon in the Parish Church, Ipswich. By Rev. J. Wilcox, M.A.

Six Lectures on Popery, delivered in King-street Chapel, Maidstone. By W. Groser. 12mo. 5s.

Serious Thoughts on Catholic Emancipation: or Popery the same in every age. By a Member of the Inner Temple. 8vo. 2s.

Calendarium Palestinæ: comprising an outline of a Natural History of Syria; Jewish Fasts and Festivals, with the Service of the Synagogue, &c. In one large sheet, adapted for the Study. By W. Carpenter.

Also, another edition in 12mo. with a Dissertation on the Hebrew Months, from Michaelis.

The Committee of the Protestant Grammar School, at Mill Hill, brought to the bar of the Dissenting part of the Religious Public. By the Rev. J. Humphreys, late Principal. 8vo. 2s. 6d.

The Nature and Loveliness of Youthful Piety: a Sermon to the Youth of Olney. By J. Simmonds. 8vo. 1s.

A Sermon on Christianity, adapted to the circumstances of the Present Times. By Philomathus, a plain Countryman. 8vo.

The Protestant Reformation Vindicated from the Misrepresentations of Cobbett. By the Author of "The Protestant." No. 1, price 4d. to be continued monthly.

A Letter to the Rev. Ralph Wardlaw, D.D. on some Passages in his Dissertation on Infant Baptism. By John Birt. 8vo. 1s.

New Editions.—1. Doddridge's Family Expositor, 1 vol. royal 8vo.—2. The Whole Works of Archbishop Leighton, with a Life of the Author, by the Rev. J. N. Pearson, M.A., of T.C., &c. in 4 vols. 8vo. with Portrait, 36s.; also, by the same Author, 3. A Practical Commentary upon the 1st Epistle of St. Peter, and other Expository Works. To which is prefixed a Life by ditto, 2 vols. 8vo. with portrait. 18s.—4. Illustrations of the Holy Scriptures; in 3 Parts:—From the Geography of the East—Natural History of the East—The Customs and Manners of Ancient and Modern Nations. By the Rev. G. Paxton, Professor of Theology of the Associate Synod, &c. Edinburgh. Second edition. Corrected and enlarged, 3 vols. 8vo., with Portrait and Map, 36s.—5. Mr. Penn's Comparative Estimate of the Mineral and Mosaic Geologies, revised and enlarged.—6. Mr. Buck's Young Christian's Guide, 7th edit. by the Widow.—7. Dr. Bogue's Discourses on the Millennium, 2 vols. 12mo. 9s.—8. Dr. Williams's Essay on Equity of the Divine Government, &c. 8vo. 12s.—9. Campbell on the Gospels, (carefully Revised) 2 vols. 8vo.—10. Whitefield's Sermons, complete in 1 vol. fine post.—11. Burnett's Reformation, 6 vols. 18mo. with Portrait.—12. Toplady's Works, with enlarged Memoir, 6 vols. 8vo.—13. Dr. John Owen's Chamber of Imagery in the Church of Rome laid Open, &c.—14. Saving Grace Sovereign Grace, 2 Sermons by the late Rev. S. Pike, Author of "Cases of Conscience, &c. Answered."

RELIGIOUS INTELLIGENCE.

LONDON.

the 3d of May, 1825, the Rev. John Pye Smith, D.D. in the Chair,

It was Resolved unanimously,

1. That the members of this body, though differing widely in their modes of interpreting Scripture, and in the doctrines which they conceive to be deducible from that sacred fountain, are unanimous in the persuasion, that the forming of religious sentiments by reason

RESOLUTIONS OF THE THREE DENOMINATIONS RELATIVE TO THE LATE PERSECUTIONS IN SWITZERLAND.

At a Meeting of the general body of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster, holden at the Library in Red Cross Street, on

quiry, the making an open profession of them, and the teaching and disseminating of them by argument and exhortation, by speaking, writing, and the observance of religious worship, or by any other peaceable and rational methods, is a right of mankind, inherent and imprescriptible, conferred by the Creator, essential to moral accountableness, and which can never be infringed without injury and insult to the sufferers, and deep criminality on the part of those who are guilty of the infraction.

2. That it is proved by the evident reason of the case, and the universal experience of mankind, that there is no greater obstacle to the improvement of the human race in knowledge and happiness, to the solid interests of national economy, to the elucidation of religious truth, to the satisfactory termination of religious controversies, and to the eventual and universal triumph of the genuine gospel of Christ, than persecution for the sake of conscience, and religious profession.

3. That, whether persecution wear its most barbarous form of direct punishment for religious opinions, or whether it be exercised in the way of refusing protection, denying justice, or any deprivation whatsoever of civil rights, it is in principle the same; a high crime against God, and deserving the reprobation of all good men; according to the memorable declaration of Maximilian II. that "he would never arrogate dominion over men's consciences, which is the prerogative of the Deity alone; that no sin was, in his judgment, more heinous than for any man to wish to exercise such dominion; and that those potentates who have attempted it as they invade the sovereignty of heaven, so they not unfrequently lose their own power on earth, and their names go down to posterity with infamy and reproach."

4. That, therefore, it is with astonishment and sorrow that this body has received from different and credible sources the information that, in Switzerland, which used to be regarded as an asylum for those who fled from persecution, and particularly in the Canton of Vaud, under a Protestant Government, and a Presbyterian Church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecu-

tion has consisted in the disturbance of religious meetings; in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals; in the refusal of protection from such injuries, when formal application has been made to the magistracy; in acts of the government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the Established communion; and in the infliction of those penalties by fine, imprisonment, and banishment, upon various respectable persons, among whom are ministers of unquestioned character for piety, learning, and usefulness.

5. That, while this body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligations of humanity, to testify its sympathy with the oppressed and persecuted; and, by the principles of our common religion, to use every lawful and practicable effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow-Christians and fellow-Protestants in any part of the world.

6. That this body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the Government of the Canton of Vaud to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our own country.

7. Finally, that we invite our fellow-Christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonment, spoliation, destitution, and exile.

J. PYE SMITH, *Chairman.*

RESOLUTION OF THE THREE DENOMINATIONS RELATIVE TO THE ROMAN CATHOLIC CLAIMS.

At a Meeting of the Protestant Dissenting Ministers of the Three Denominations, resident in and about London and Westminster; holden at the Library in Red Cross-street, on the 3d day of May 1825, the Rev. John Pye Smith, D.D. in the Chair,

It was resolved, with one dissentient, That, as a body, we wholly disclaim

MISSIONARY CHRONICLE

FOR JUNE 1825.

THE THIRTY-FIRST GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

Held on the 11th, 12th, and 13th days of May, 1825.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

SURREY CHAPEL.

THE devotional services, as usual, commenced in this place. The prayers of the Church of England were read by the Rev. Rowland Hill, A.M.; and the Rev. J. Savill afterwards prayed from the pulpit. The Rev. Dr. Morrison then delivered a discourse from Phil. iii. and part of verse 8. *"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."*

The preacher first stated in what the knowledge of Christ consists, (the propagation of which is the sole object of this Society), and then expatiated on its supreme excellence and infinite importance. Secondly, he enumerated the means by which this knowledge should be communicated to the heathen and other unenlightened nations; and, in the third and last part of his discourse, adverted to the persons on whom the duty of extending the knowledge of Christ is devolved.

In consequence of some paragraphs containing notices of the false philosophy existing in China, among the followers of Confucius, and the religious Sects which prevail in that part of the world, Dr. Morrison has been requested, by several ministers, to allow the discourse to be printed. We are happy in being able to state, that the Doctor has complied with their request, and that the sermon will be speedily put to press. Whatever profits may arise from its publication will, agreeably to the desire of the author, be appropriated to the Society.

Hymns.—Rev. Messrs. Bristow, Hasloch, and Halley.

Concluding Prayer.—Rev. S. Dwight.

TABERNACLE.

AFTER prayer by the Rev. T. P. Bull, a discourse was delivered by the Rev. Dr. Belfrage, who took for his text, Isaiah ix. and part of 6th verse—*His name shall be called the everlasting Father.* After some

introductory remarks on the connexion of the text with the prophecy which precedes it, and stating the reasons which led him to consider this as the best translation of it—"His name shall be called the Father of the everlasting age," he illustrated five characters of the gospel era, and showed that it was the destined age of knowledge, of holiness, of freedom, of mercy, and of peace.

He then stated, that this age was called *everlasting* in opposition to the Mosaic Dispensation, to point out its long continuance, because it was the last dispensation of grace with which the world should be favoured, and because its effects would be eternal. The relation of Christ to this age was then illustrated; and it was shown with what propriety he might be styled its Father, as he was its founder, watched over its interests, performed every office of a Father to its disciples, as every part of it was subject to his authority, and bore his image, and as he promoted the progress of its light and grace.

The discourse was closed with some exhortations suited to the subject, and by urging increasing exertion for the spread of the gospel, and recommending to the kind support of Christians, the plans of the Society for the benefit of the widows and the children of Missionaries, as peculiarly accordant with the spirit of the gospel, and the mercy of its gracious Father.

Hymns.—Rev. Messrs. Roberts, Dwight, and Sevier.

Concluding Prayer.—Rev. Mr. Laurie.

TOTTENHAM COURT CHAPEL.

FROM the very unfavourable state of the weather, the congregation that assembled here was not so large as usual. The Rev. Mr. Geary read the prayers of the Church of England. Rev. J. Ely, of Rochdale, offered up prayer before the sermon, from the pulpit. A discourse was then delivered by the Rev. R. W. Hamilton, from 1 Cor.

xiv. 36. "*What! Came the word of God out from you? or came it unto you only?*"

The preacher divided his discourse into two parts; viz. I. The affecting nature of the memento, and II. The argumentative strength of the remonstrance, contained in the text. Under the first head, he noticed, in reference to the Missionaries, who first carried the Gospel to Corinth; 1. The impressions under which they may be supposed to have acted; 2. The obligations under which they were laid; 3. The feelings by which they were inspired; 4. The means with which they were furnished; and, 5. The sufferings to which they were exposed. Under the second head, the Preacher observed, that churches formed after the Apostolic model, can have no excuse in forgetting the heathen; 1. *Because they are so formed, and should therefore* (2) *remember the moral condition out of which the primitive Gentile churches arose, and commiserate all who still remain in a similar moral condition;* 3. *Because the primitive churches from which they are derived, were formed partly with a reference to the conversion of the heathen;* 4. *Because the missionary efforts, to which they are indebted for their own existence, should command their gratitude and veneration;* 5. *Because the religion they have received is of a communicative and diffusive nature;* 6. *Because it is reasonable, that they should repose unbounded confidence in those means of evangelization, the efficacy of which they themselves attest;* 7. *Because they are intended to be so many schools for the production of instruments, of various degrees of excellence in temper and of elevation in character, adapted to the several spheres of action in which they are to be employed;* and 8. *Because they are under an obligation common to all Christian churches, to send the Gospel to the Heathen.*

The Preacher was not able for want of time to deliver the whole of his discourse, but we understand that it is his intention to publish it.

THE CHURCH OF ST. ANDREW BY THE WARD-ROBE, AND ST. ANN, BLACKFRIARS,

THE use of this church was kindly granted by the Rev. Isaac Saunders, the Rector, and the Churchwardens. The prayers were read by the Rector. After which, the Rev. J. C. Williams, B.A., of High Wycombe, Bucks, preached from Rom x. 11, and part of 15th verse. "*The Scripture saith, whoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over*

all is rich unto all that call upon him, for whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach without being sent?"

The preacher divided his subject into two parts, viz. I. The salvation revealed in the gospel; and II. The necessity of publishing it throughout the earth. Under the first head, he noticed — (1) the richness of gospel blessings; (2) the extensiveness of their efficacy; and (3) the means by which they are to be secured. Under the second, he noticed (1) the natural state of the human mind, (2) the divine appointment. The preacher improved the important subject, by pointing out (1) the unspeakable privileges of those who possess the gospel; and (2) the duties which in consequence attach to them to impart those privileges to others. The preacher then exhorted the Members of the Society to pray earnestly, that God would be pleased to send forth his light and his truth into the dark parts of the world; and, in reference to that important duty, concluded his discourse as follows:—"Upon this depends the welfare of the Society and the success of its labours. Its confidence must be founded not merely on the amount of its revenues, but on the prayers of its supporters; and then it shall sustain every shock unmoved, shall overcome all opposition, and be a means of imparting joy and gladness to the ends of the earth."

We understand that Mr. Williams's Sermon is to be published.

JUVENILE MEETING AT SPA-FIELD'S CHAPEL.

THE Rev. Robert Vaughan, of Kensington, prayed. The Rev. W. Thorpe, of Bristol, preached from 2 Cor. v. 13, and part of 14th verse. "*Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us.*"

The preacher considered I. The great object of the labour of the Apostles as identified with that of Missionary Societies, and as embracing the overthrow of superstition and idolatry; ignorance and barbarism; war and slavery; infidelity and atheism; the power of sin, and the dominion of Satan; the settlement of all nations in temporal peace and prosperity, under the reign of Jesus Christ, and their eternal salvation. II. The most plausible grounds on which many deem the zealous and active members of those Societies

visionaries and enthusiasts, viz. (1) The apparent impossibility of procuring an adequate number of suitable Missionaries, and pecuniary supplies equal to the magnitude of the enterprise. (2) The difficulties arising from the governments, civil policy, national and religious prejudices, usages and customs, &c. of the country, where their labours must be carried on. (3) The moral degradation of the heathen world. III. The reasons why more candid persons deem them rational and sober-minded. (1) The certainty of success, resulting from the revealed purposes of the Almighty. (2) The subordination of the whole system of created things to this blessed consummation; *the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God.* (3) The removal of the most formidable of all obstacles to missionary success in the sacrifice of a Victim of infinite dignity. Redemption was thereby purchased; and the easier part of it only remains to be accomplished, in its application to the consciences and hearts of men. (4) The command which the ascending Saviour gave to the Apostles, and the gracious promises which he added to encourage their exertions. (5) The mighty efficacy of the Holy Spirit, by whose efficiency the great work is to be accomplished. (6) The universal dominion of the Son of God. (7) The language of prophecy, through the medium of which we see the great end of missionary labours actually accomplished. IV. Their further vindication as evinced in their motives. (1) Zeal for God, "if we be beside ourselves, it is unto God." (2) Benevolence to man, "if we be sober, it is for your cause." The preacher concluded with an affectionate and appropriate address to his youthful congregation, adapted at once to promote their piety, as well as their zeal, diligence, and liberality in the missionary cause.

The Rev. Mr. Richards, of Somers Town, concluded the interesting service with prayer.

SACRAMENTAL SERVICES. SION CHAPEL.

REV. Dr. Bogue presided. Rev. Messrs. G. Townsend and Bogue prayed. Exhortations during the service were delivered by Rev. Messrs. Cockin, of Halifax, J. M. Ray, Matt. Wilks, and Dr. Winter. The following ministers assisted in giving out the hymns, and in the distribution of the elements:—Rev. Messrs. Potter, Russ, Ainslie, Brooksbank, Browning, Castle-den, Cockin, Coulsston, Eastman, Edwards, Emblem, Gale, John Hyatt, Lockyer, Moase, Mulley, Sanders, Drew, Hillyard, Morris, Thompson, Vautin, Watson, Williams and Thomas.

ORANGE STREET.

REV. H. Townley presided. Prayers were offered up by the Rev. Mr. Richards, of Stourbridge, and the Rev. Dr. Steinkopff. Addresses by the Rev. Messrs. Townley, Dr. Codman of America, Scott, and Reeve, late Missionary at Bellary. Hymns and distribution of the elements by Rev. Messrs. Townsend, Lewis, Dunn, Morison, Shepherd, Hyatt, Porter, Steinkopff, Cooper, Hughes, Richards, Dewhurst, Day, Hunt, Greig, Ray, Turner, Rees, Caston, Osgood, Wil-son, &c.

SILVER STREET.

REV. R. Hill presided. Rev. Messrs. Pearson, Hill, and Nicholls, prayed. Addresses by Rev. Messrs. Hill, Roby, Griffin, and Jinkings. Hymns and distribution of the elements, by Rev. Messrs. Parrott, Kemp, Thomas, Nicholls, Chapman, Aston, Corbisbley, Jinkings, Weston, T. James, Pinchback, Hall, and Mess. Adam, Denton, and Muston.

KENNINGTON.

Rev. Joseph Fletcher, A.M. presided. Rev. Messrs. Fletcher and Sevier prayed. Addresses by Rev. Messrs. Morris, Olney, Arundel, and Orme. Distribution of the elements by Messrs. Laurie, Lacey, Jackson, Arundel, and Orme. Hymns by Messrs. Boddington and Jackson.

ANNIVERSARY COLLECTIONS, MAY 1825.

SURREY CHAPEL	389	15	11
TABERNACLE	126	6	0
GREAT QUEEN STREET	200	15	7
TOTTENHAM COURT ROAD	81	11	4
CHURCH	36	11	4
KENNINGTON	45	1	4
SION	78	13	0
SPA FIELDS	29	16	4
SILVER STREET	42	0	0
ORANGE STREET	104	7	2
	1134	18	0

ANNUAL MEETING.

The Annual Meeting of the SOCIETY was held in Great Queen Street Chapel, on Thursday, the 12th of May.

WILLIAM ALERS HANKEY, Esq. Treasurer, having taken the Chair, the Report of the Society's Proceedings for the past year, or rather a brief abstract thereof, was read. The Treasurer then read the pecuniary account of the Society, and afterwards spoke to the following effect:

My respected friends,—I am perfectly sure that this summary of your financial affairs must give you sincere satisfaction, inasmuch as it sets before you a very encouraging progress in the state of your affairs in that respect. And it is but fit, that when the Directors have to report to you the progress made in the operations of their Missionaries, there should be an equal progress in the means of supporting them. It gives me great satisfaction to find, on reference to the Reports of other Societies of a kindred nature, that the year now past may be said to have been in this respect a prosperous year. Some, indeed all, have received augmentation. We rejoice on behalf of those which have prospered even in a greater degree than ourselves. The Church Missionary Society stands at the head in such prosperity; it has received an increase of 5000*l.* to its ordinary funds, besides a very considerable sum for other collateral purposes. Our Wesleyan friends have received an augmentation to their ordinary resources amounting to about 2500*l.* beside which they have in the course of the past year received a magnificent legacy of 10,000*l.* which they have not brought into the account, and consequently, had they added that, it would have carried them far beyond us all. We, ourselves, as you will have perceived, have also reason greatly to rejoice; we have had in the ordinary sources of income an increase of 2200*l.* beside which we have received 4000*l.*, for special objects, so that our increase during the past year may be said to be considerably greater.

All this is truly encouraging, because it is an indication that the missionary spirit is not on the wane; and I am quite sure you will agree with me in feeling that in the increase of that spirit we ourselves shall find our truest and most lasting prosperity; and I trust that spirit will diffuse itself more and more widely by means of those deputations which are sent forth by the several Societies to plead the cause of Missions throughout the country. And I trust, that when the

deputation of one Society succeeds another, it will not have to be said to them, "You are come too late, for such an one has preceded you and left nothing behind;" but that it will rather be addressed thus: "You have come in good time—the deputation of such a Society has just preceded you, and they have prepared the way for you, by leaving behind them such a spirit of missionary zeal, that really you are come in good time to reap its fruits." But in this view of the question, comparing our united resources to the extent of the world that still remains to be christianized, we shall all find reason to say, as the disciples did, when Christ ordered them to divide the loaves and small fishes among the multitude that surrounded him—"What are these among so many?" I trust that past prosperity, instead of causing indifference will excite to increased diligence; for the Lord will not act now as he did then. He will not give a miraculous effect to means in themselves disproportioned to the desired ends; but he will impart to his churches a spirit of devotedness and liberality in the application of the means with which he has endowed them, corresponding with the magnitude of the work he has committed to their charge; I say, my friends, *committed to his churches to perform.* I truly rejoice that this view of the subject was enforced in the sermon preached yesterday by my esteemed friend Dr. Morrison; and that he enforced that which I believe to be the truth—that the work of Christian Missions is committed to the churches in their associated character, *as churches*; that it is to be regarded as one of the high obligations of their union, and is not to be left to the zeal and efforts of individuals. They must see to it, that the work is carried on and effected, and charge themselves with the provision of all the means which the labour requires. He particularly applied the obligation to the task of finding *Missionaries* to be sent forth into the field; I adopt his argument, and apply it to my department—the Funds, by which they are to be maintained—and while he exclaims in the words of Scripture, "how can they preach except they be sent;" I add, on the authority of experience, "how can they preach except they be supported." The one is as necessary as the other, and the Christian church will

never do its duty till an ample fund be provided, sufficient to banish all solicitude on that account. And here allow me to observe, as it may tend to remove an erroneous impression from the minds of some, that our Missionaries are by no means too well supported. I shall not take up any more of your time; you will feel, I am persuaded, that the period for relaxing your endeavours to maintain the cause of Missions by pecuniary contributions, is by no means yet arrived. No, I trust that we are yet only entering into the career of liberal effort that shall in future be carried to an extent which we cannot now venture to predict. I confidently leave the cause in your hands to uphold it, not in the least doubting that if Providence shall be pleased to spare us to meet on another anniversary, the state of our finances will be such as to make us rejoice in witnessing still greater things than the present.

The REV. DAVID BOGUE, D.D. then moved the following Resolution.

I. "That the Report of which an abstract has been read, be approved and published; that this Meeting expresses devout thanksgiving to the Most High, for the prosperous state of the stations of the Society in general, and particularly for the cheering intelligence which continues to be transmitted from those in the Southern Pacific;—for the Divine protection hitherto granted to the Deputation, while visiting that interesting scene of the Society's operations, and especially when exposed to imminent personal danger from some of the natives of New Zealand."

Dr. Bogue commenced his speech with expressing his great satisfaction on seeing the Treasurer, who, from indisposition, was not present at the last Anniversary, again in the chair. He congratulated him on his restored health, expressed his deep sense of the value of his services to the Society, and, in the name of the Meeting, trusted that God would spare him, to be still, for many years, an unspeakable blessing to it.

Dr. B. then observed, that, although it was the 31st General Meeting of the Society, yet, through Divine goodness, three of the four Ministers who preached at its first Meeting were present. Some had then considered the Society as the product of enthusiasm, and expected it would soon expire. It was natural for its friends to anticipate what might be the

effects of its operations at the end of 30 years, but he believed no one ever conjectured that within that period so much would have been accomplished. When the Society arose, few, comparatively, were engaged in this great cause, but now almost the whole Protestant world are actively engaged in it. The peculiar constitution of the Society, by uniting all evangelical denominations, excited the public attention. This was by some regarded as a speculation, but the experiment, by the Divine blessing, has admirably succeeded. The Society has combined Episcopalians, Presbyterians, Lutherans, and many other denominations; but there has been no seceding division. Thus an important fact has been established, that Christians, who differ as to forms of Church government, may continue to act together in sending the pure gospel of Christ to the heathen. It is comparatively of small moment, that external forms and modes of worship should be the same in each congregation; if Jesus Christ be at the head, that is enough. Let there then be communion among Ministers preaching for each other, and communion of Christians at the Lord's table.

Dr. B. then adverted to the delightful spectacle presented by so many other Societies, both in this and other countries, all engaged in prosecuting the same work; and compared them, collectively, to a great army of the Lord Jesus Christ; and added, that the *British and Foreign Bible Society* might be considered as the artillery department; as it furnishes, in such abundance, the Scriptures—the implements with which the battles of the Lord are to be fought. He also alluded to the efficiency of the *Religious Tract Society*, as being a highly important auxiliary in this spiritual warfare.

Dr. B. then alluded to the kind patronage and aid received by the Society from the Governments of the world, but particularly from the British Government. When he said this, he did not, however, forget what had been done by the representatives of the latter in Demerara, which he by no means intended to justify.

Adverting to the state of the Society's annual income, he observed, that a friend thought an early prediction of his, that it would reach 20,000*l.* most extravagant, but through the goodness of God, that sum was now doubled; and he trusted that it would shortly reach 50,000*l.*, and not stop even there.

He then expressed his joy at what had been accomplished in the translation of the Scriptures, by Drs. Morrison and

Milne, the late Mr. Pritchett, and other valuable missionaries; and, in reference to the labours of the former, said: In what a wonderful time we live! and what a thing it is, that for 1800 years after Christ, there had never been a translation of the Sacred Scriptures into the Chinese language; that language which is spoken by the greatest number of men in the world. Now, however, that great object is accomplished.

Dr. B. then noticed the pleasing fact, that of the great number of those trained up by the Society, &c. and sent out by it, so few, comparatively, had forsaken the field of missionary labour. Many, alas! (said he) have been called away to their eternal rest. We lament their departure, and can only say that Infinite Wisdom has seen fit so to act. We have reason to rejoice that there are so many still labouring in the cause of Christ with exemplary success. The Doctor then particularly alluded to the South Sea Islands, where so many have been converted to Christianity, and observed, that hardly any thing superior has occurred since the days of the apostles.

He then stated, that the Missionary Society was the first protestant society that ever had a seminary for the education of missionaries, but that now almost every other Society had established one. Our missionaries also are training up converted natives, to go forth to preach the gospel to the heathen around them, and upwards of 30 are so employed in the South Seas alone; some of whom have been instrumental in turning the population of whole islands from idolatry.

Having expatiated upon the several topics above-mentioned, as so many grounds of thankfulness and praise to God, he in conclusion adverted to one which he considered as affording a powerful motive to supplication and prayer, viz. the comparatively small success which has hitherto resulted from the operations of the several Missionary Societies in the East Indies. In the South Seas, the Almighty seems to say, "Behold what my arm can do with regard to the most unlikely of the human race, in converting beasts into rational beings, and even into saints;" but with regard to India, where civilization is far advanced, and the people more intelligent, he seems to say, "Behold how little can ye effect, unless the arm of my power be stretched out, and the efficacy of my grace accompany the labours of missionaries." Let us then ask ourselves, "Has there been that wrestling with God in prayer for the outpouring of the Spirit, that ought to mark all the disciples of Jesus Christ?

Or are we guilty?" The Doctor then urged every minister and every private Christian, to examine himself on this point, and exhorted all to abound more and more in this good work, of praying for the outpouring of the Spirit, particularly on India; observing, that we have the greatest encouragement to expect that our prayers will at length be turned into praise, and that in due time, "the kingdoms of this world will become the kingdoms of our Lord and of his Christ;" and that he will reign for ever and ever.

The REV. R. W. HAMILTON, of Leeds, seconded the motion; and observed, that for any feelings of confidence and encouragement he might have in addressing the meeting, he must acknowledge himself indebted to the kindness which he had received from the friends who surrounded him. He also felt that whatever might be the difficulty or responsibility of the occasion, there was, at the same time, a pleasure enjoyed by those who take part in missionary proceedings, that seems to render the "yoke easy and the burden light." They seem to rise superior to the present life, and to break off from its mean affairs, to breathe a purer air, and are enabled to adopt the beautiful lines of the poet, and say:

"The way to heaven above,
Leads through a heaven below."

I do not, said Mr. H. appear to-day in this place as an advocate or as a debater. An advocate! what cause have I to plead? An advocate presupposes opposition, but here you are all true to the same great cause. And what can there be to prove? What powers of reasoning, what induction of facts can be requisite, when we have the "demonstration of the Spirit," and "the word of God." Again, are there any adversaries to contend with? Is not the Christian world, as it were, gone out after this great enterprise, and, are not those who were once against us, now rather remembered than seen?

Mr. H. then adverted to that part of the motion which relates to the Report, and observed that he knew of no documents so truly interesting as *Missionary Reports*. The correspondence of monarchs, the archives of state, the codes of legislation are not to be compared with them, because the latter are the records of moral facts, and bear the impress of eternity. But he could not be insensible while he heard the Report read, that though much had been done, much still remained to do. A foundation has been laid, a scaffolding has been erected, but

the superstructure is, as yet, but very partially raised. Instead, therefore, of being satisfied with their exertions, in consequence of what was detailed in the Report which they had that day heard; they should rather be stimulated, to greater liberality, to more diligent efforts, and to somewhat of even Apostolic zeal.

Mr. H. then alluded to the imputation of enthusiasm, which is supposed by some to be too much indulged in at Missionary Meetings, and on this subject expressed himself to the following effect:

An intelligent Christian, Sir, has feelings, as well as judgment. He is not only made for cautious research and deliberation, but has also a taste for the fine colourings of moral beauty. He has a right to expatiate in the fields of light, which religion discloses, to think of the rising splendour of the Redeemer's reign, and to rejoice in anticipation of the glorious results of that happy period. And when thus employed, he feels that he is not yielding to a sentimental delusion, but dealing with facts and relying on principles which bear the stamp and signature of a divine hand.

Mr. H., however, further remarked, that although, to use the language of the Great LEADER of Israel, it might be allowable sometimes to STAND STILL, and contemplate the progress of the work of God and the promises of his word, it was, nevertheless, our great duty to GO FORWARD. If our forefathers were not engaged in this great cause as we are, we must recollect their peculiar circumstances, and beware that we offer no sacrilege to their ashes. They were truly most zealous and most anxious to accomplish a great work, and Baxter has left it on record, that having been an exile from his church, he meditated a Foreign Mission. If, however, he, and men of equal zeal and piety, had left their own country at that period, who can say what its condition, as to religion, would have been at the present moment? And, Sir, let it be considered, that we ourselves, are not missionaries to the heathen, but sit at home, yielding the scanty pittance of our aid, and, therefore, at least, need make no boast of our own zeal.

Mr. H. then intimated, that it was not now a question, whether we should or should not commence the great work of sending the gospel to the heathen. We are committed; and shall we now withdraw the life-giving chalice from their lips? But to whom is the work committed? Why, Sir, to missionaries. They have gone forth as forerunners, they have entered the breach, they have mounted the

ramparts, and they bid us follow. And instead of this, shall we sound a retreat, and cease to support the heralds of salvation, whom we have thus sent forth?

As to the formation of the character of the Missionary, Sir, we may carve our marble statue and twist our plastic clay, but if we would have the true missionary character, we must receive the fire which is from heaven. Who, then, would not desire to be the parent of a Missionary?

Mr. H. then noticed the beautiful union of Christians composing the Society, and compared it to the blended colours of the rainbow. He also alluded to the delightful conversations of the South Seas, where it might almost be said, that *the people are all righteous*; and concluded by reminding his auditors, that they were *accountable beings*, and expressing a hope, that neither he nor any of them, should have to say at last, "*Vitam perdidit laboriose nihil agendo*," "I have consumed my life in laborious trifling."

THE REV. JAMES BENNETT, Theological Tutor of Rotherham Academy, moved the second Resolution: viz.

II. "That this Meeting most cordially approves the measures adopted by the Directors during the past year, for promoting the study of the Chinese language, and other Oriental Literature, and by the means taken for imparting to the Missionaries of the Society previously to their quitting England, an acquaintance with the languages spoken in the countries to which they have respectively been appointed."

[The Chairman here observed, that the Directors had offered the advantages of the Chinese department to individuals appointed by other Missionary Societies, and that the offer is still in force.]

Mr. Bennett, before reading the Resolution, expressed the cordial pleasure he felt from seeing the Treasurer in the chair, as well as his hope that his life and usefulness would be prolonged to a far distant period. He commenced his speech by adverting to the charge which, in a certain quarter, had been brought against Missionary Societies, because they had not, as is alleged, followed the apostolic model. Mr. B. pleaded guilty to the charge, and hoped the Society would be chargeable with the deviation no more. The apostles, before they went forth to preach the gospel to the Gentile nations, were commanded to tarry at Jerusalem, where they were first endowed with the gift of tongues; and it was now the de-

sign of the Society to supply this deficiency with regard to its Missionaries, as far as human means would go, by causing them to be instructed in the languages of the heathen, before they are sent forth to preach the gospel to them. The East India College, at Hertford, is acting upon this principle, and the Propaganda College of the Church of Rome has long acted upon it. Having mentioned that Church, I cannot (said Mr. B.) but feel exultation in that I am thus enabled to say, God has rewarded the labours of his servants in a way the members of it did not anticipate. That Church, after the Reformation, immediately began to be zealous in the cause of Missions; and what did they say? They said, we are the only true Church, for *Missions* are the mark of the *only true Church*. God, Sir, has lately withered this laurel upon their brow, by the lightning of heaven, while the dews from heaven make it flourish on ours. We exult to know that the heathens are, and shall be, converted and brought to the Lord, by *Protestants*. And while I trust that God has taken away from the Papists their *false glory*, I hope we all feel that he has given unto us the glory and the honour, and the recompense which attend them that do well. Nor is this all; for they tell us also that theirs is the true Church, because they have unity. Unity of what? Of mere names. Sir, we well know how hollow is the pretence of unity on the part of the Church of Rome. We well know that there are many divisions and sects among them, as indeed there are among ourselves. But *we* also have our unity; a unity, not of names in the bitterness of ignorance, but a unity of the Spirit in the bonds of love and confidence. But they tell us too, that theirs is the miracle-working church. They have miracles among them still, and their Prince Hohenloe sends the sound of his miracles throughout the whole world. We have, indeed, heard of them, Sir, and we should have thought more of them, if we had not happened to have read in a certain Book, that miracles are sent to them that *believe not*, whereas the miracles of Prince Hohenloe were performed only in the presence of *Catholic witnesses*! So that he is placed between the two horns of a dilemma; either the Catholics are those that *believe not*, or their miracles are thrown away on those who do not need them. But, Sir, miracles of a nobler order, such as the Christian Church may still prize, and will prize until the world shall have been subdued, are still wrought. Sir, we look to the South Seas; there we see our best and purest glory; and with

such miracles attending our Society, we may well leave the glory of curing the rheumatism and other diseases to Prince Hohenloe. But I do not speak of the Church of Rome and its conduct with regard to miracles merely for the sake of effect; I am sorry to acknowledge, what I do most frankly, that expecting, if not now, yet hereafter, some of us may be called upon to meet popery with the arms of Truth, and Scripture, and Reason, I would not willingly lose any opportunity of sharpening my weapons for this warfare, and teaching my young friends around me how to buckle on their armour.

Mr. B. here adverted again to the design of the Society, to give instruction to Missionaries in the languages of the heathen, prior to their being sent forth to preach the Gospel to them. He remarked in the first place, upon the *practicability* of the plan. Ample means were already to be found in this country, for carrying into effect the object in view, and if these be in any respect insufficient, the defect may be supplied. He next alluded to the *desirableness* of such plan, and described the painful situation of the zealous Missionary, who is placed among the perishing heathen, without being able for a long period, to warn them of their danger, or to point them to the Saviour. He fain would speak to them of the momentous realities of the Gospel, but alas! his lips are sealed. In the third place, he adverted to the additional *expense* that would be incurred, and on this subject, expressed himself to the following effect:—

But the question may arise, whether the plan may not be very expensive—expensive! After what you, Sir, have said to-day, and after what we have known of the Society, I should blush if I knew the man who would require me to give an answer to this question. We knew the time when the entire aggregate expenditure of this Society, was little more than its annual income is now. How then ought we to feel, were it necessary to import numerous Missionaries from the East, from the West, from the South, and from the North? Why, we ought to be ready to do it; for I own Sir, though I am not very sanguine as to the expectations of long life, and hardly know whether I ought to say,—*I hope* to live to a certain time, (for there is something beyond death, worth dying for;) but while I am not very sanguine in such expectations, yet I do, Sir, say, that I should not be at all surprised, were I to live to see the day, when all the past engagements of this Society will be looked upon as mean and paltry! and I antici-

pate the period when no man, that bows his knee before the Father of mercies, will rise from his bed, or retire from his secret closet, without commending all Missionaries, who are gone to the perishing heathen, to the protection of the living God. Having done so, the poor man will probably take out his penny, and lay it, as he rises from his knees, in a Missionary Box, and say, there is my contribution; and at the end of the year, his 30s. will form his contribution to the cause: while another, in better circumstances, will every morning, take out his shilling and lay it in his Missionary Box, and thus at the end of the year 20*l.* will be presented from those who now think they do well if they give a guinea. While richer men will every morning take out their guinea, and lay it in the same treasury, and their 365 guineas will be as common a sort of Missionary gift, as one guinea is now in our days. Nor do I regard such anticipation as at all extravagant, for really where a man has his thousands a year coming in, I do think 365*l.* a year from him, for the conversion of six hundred millions of the heathen, is but a moderate sum. Whatever objection therefore may be made upon the score of expense, I confidently put this motion to this assembly, trusting it will be unanimously passed; and that it will thereby acknowledge the necessity of some instruction to Missionaries in the languages of the heathen, before they go out, and thus add to their usefulness when abroad, and to the reputation of the missionary character at home.

REV. THOMAS MORTIMER, A M. Lecturer of St. Olave's, Southwark, and Afternoon Lecturer of St. Leonard's, Shoreditch.

The motion I have to second, Ladies and Gentlemen, you have just heard, and therefore for the present, I shall say but little on that subject. I certainly, however, feel it my duty, my bounden duty, to give my reasons for appearing in this place; and I must throw myself on the charity of those that surround me, when I say I never made a speech in a dissenting congregation in my life before. I will candidly confess my feelings upon this subject. In the first place, Sir, I recollected that this Society was formed before that Society with which I myself love to stand connected, and in which I delight to labour. I mean, Sir, that the London Missionary Society was formed before the Church Missionary Society; and though I candidly confess myself to be a strong supporter of the latter, and I hope to do all I can to extend its influence, yet I did feel that a Society formed

before the Church Missionary Society, certainly deserved my kind feelings and regard. I felt it my duty, my bounden duty, no longer to stand in the trammels of party feeling, but to put my hand over all such trivial things to the great work. But, Sir, allow me to state, that notwithstanding this is the first time I have appeared here, I have long watched the operations of your Society, and when, from time to time, I have heard of the success with which God has blessed its labours in various parts of the world, and especially in the South Sea Islands, I have rejoiced in your joy and blessed God for your success; and allow me to state that this is the feeling of many of my clerical brethren; yea, there are thousands of clergymen belonging to the Church of England, who bless God for your success. I think it but right to state this, Sir; and I cannot but sincerely hope for the time, when one after another will put his hand over the wall and say, How do you do? But allow me, Sir, to say also, that rejoicing in your joy, we have also lamented in your sorrows. I am certain that many whom you know not, take a lively interest in your concerns, and have often wept over the grave of your sacrificed Missionary. Sir, I speak not with any political feeling; I reflect on no one: but this I do say, when one part of the Church weeps, it should all weep; when one part of the Church is in sorrow and grief, let all be seen in mourning; and I cannot help thinking that the time will come when, if one of the Members of the universal Church shall rejoice, all will rejoice; and if one member suffers, that all will suffer. But, Sir, may I be allowed to state a stronger reason still for coming here than any I have yet noticed. I counted the cost. I considered what might be the effect of my doing so. I knew that many of my old friends might and would disapprove of it; and, Sir, I declare before this assembly, that I would have kept away if my conscience would have permitted me; but that passage in our Saviour's prayer for his Church, has been deeply impressed on my mind.—*"That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us:"*—And why, Sir? Why?—*that the world may believe that thou hast sent me.* Sir, when I meditated on this passage, I felt this, that it was my duty to do what I could to show brotherly love to all who love my Saviour, without any compromise whatever. And I am sure you will allow me to say, without any compromise, with all respect to our Government, with every feeling of affection

to my own Church, and every wish and inclination to obey those who are set over me; that I am determined to obey my Saviour above all, and, therefore, upon this passage I take my stand. My conviction is, that we shall never make a complete or decisive blow upon the kingdom of Satan, until all Christians are united in one band. And I do believe, that one of the great causes of the comparatively small success which has attended our efforts is, our having been so much disunited; I mean our Missionary Societies. Besides, we are now living in a day when Anti-Christ is raising her head, and therefore I consider them not as times when we should be separated, but, on the contrary, when we should come forward unitedly in defence of the truth, and in one grand attack against error, idolatry, and superstition.

With regard to the motion, Ladies and Gentlemen, give me leave to say that I deem it a highly important one. Other Societies are adopting a similar plan; they are endeavouring to teach their Missionaries the languages in which they are to preach to the Heathen the wonderful works of God. And let it be considered that a Missionary, when he arrives at the place of his destination, meets with many great discouragements; he feels that he has left those who are most near and dear to him, far behind him; and, perhaps, soon after his arrival, part of his own family falls a victim to the climate, and leaves him without a companion. In such painful circumstances, and under a vertical sun; a man so situated needs support both in mind and body, and can, generally speaking, have but little strength for acquiring a strange and difficult language. Therefore, Sir, I rejoice to find that you have proposed, for adoption; such a motion as this. You are aiming at a great end—the instruction of missionary candidates in the oriental languages; and I trust that all Missionary Societies will see the great importance of it. I bless God and rejoice when I see what these several Societies, by his blessing, have effected; and it seems as though he would so honour his Church, that no one part of it should glory against another part of it. If we look at the Church Missionary Society, we see how greatly they have been blessed in Western Africa; if we look at the Baptist Society, we see how greatly they have been blessed in teaching at Serampore; we look at the Wesleyan Missionary Society, we see how greatly they have been blessed in the West Indies; and if we look at this Society, we

see how it has been blessed in the South Sea Islands. I am sure we must all rejoice in what you have been doing.

Mr. M. made many other highly interesting remarks suggested by the occasion, and before he sat down, the following ingenuous confession.—Sir, I was twice written to, some few years ago, to preach the *Church Sermon*, as it is called, for your Society; the first year I got over it very well; for having had to preach for the Moravians—I said I had to preach for the Moravians, on that day, and therefore I could not comply with the request. The next time I was applied to, I had not to preach for the Moravians, and therefore I could not make that an excuse, still I refused to comply; and I now declare, that I have never repented of it but once, and that has been ever since, and I have determined never again to encourage this party feeling.

Mr. Mortimer concluded by repeating, with much devotional feeling, the following appropriate verses:—

Thou, whose eternal word,
Chaos and darkness heard,
And took their flight;
Hear us we humbly pray,
And where thy Gospel's day
Sheds not its glorious ray,
Let there be light!

Thou who didst come to bring,
On thy redeeming wing,
Healing and sight;
Health to the sick in mind,
Sight to the truly blind,
O now, to all mankind,
Let there be light!

Spirit of truth and love,
Life-giving Holy Dove,
Speed forth thy flight;
Moving on oceans space,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!

Blessed, and Holy,
And glorious Trinity,
Wisdom, love, might,
Boundless as ocean's tide
Rolling in fullest pride,
O'er the earth, far and wide,
Let there be light!

The REV. ROBERT PHILIP, of Liverpool, moved the Third Resolution, which follows.

III. "That this Meeting fully approves the principles adopted by the Directors, of inviting Ministers and other well-qualified individuals to offer their services to the Society, for limited periods, and expresses its affectionate acknowledgments to those Gentlemen who have signified a readiness to accept the invitation; and hopes further, that many eminently-qualified

abourers, will be thereby sent into the harvest of Christian Missions."

Mr. Philip commenced his speech with adverting to the tendency of such Meetings, as that of the Anniversary of the Missionary Society, to enlarge the boundaries and strengthen the bonds of Christian fellowship, and to cherish the principle of love, which links heart to heart throughout the Universal Church. He intimated, in reference to the spiritual fruits which result from missionary efforts, that we are called upon to exemplify this principle of union, in joining and singing together, over the new creation, as the morning stars did over the old one. This principle introduces us, at once, to fellowship with the holy apostles and martyrs, and all the devoted adherents to the cause of Christ. Thus are we enabled to realize the statement of St. Paul; *We are come unto Mount Zion; and unto the City of the Living God, to an innumerable company of angels, &c.* And, Sir, when I consider the assembling of all the Apostles together at Jerusalem, for the protection of the Church, I cannot but think the object of this Society deserves the vast and united assemblage of all the friends of Christianity. Were heathenism about to obtain a strong footing in the world for the first time; were Hindooism standing, as it were, on the frontiers of India, and threatening to overspread it with the ruins of every thing morally excellent; what would be, in such case, the universal feeling of Christendom; and should Christians display less zeal, intrepidity, and union, in an attempt to exterminate that ancient idolatry which has so long desolated the globe?

Mr. P. then stated, that, a few weeks ago, he had the opportunity, together with some friends, of conversing with a Chief of New Zealand, on the existence of God, of which the man appeared not to have the least conception, and the impression made upon his own mind by the conversation, was as follows:—"I thought I had understood how much Missionaries required the power of the Divine Spirit, but I do confess I never thoroughly understood how much that was required, until I saw that man." Mr. P. then concluded, with imploring the Meeting to be earnest in prayer, for the pouring out of the same, on the fields of Missionary labour, and on the world at large.

The REV. RICHARD ALLIOTT, of Nottingham, seconded the motion, and observed, that there were three things that deserved to be kept constantly in view by Missionary Societies:—1. *Energy of Exertion.* 2. *Prudence in Administration.* 3. *Perse-*

verance. As to the first he should say nothing, as the necessity for it had been so well enforced by preceding speakers. With regard to the second, viz. Prudence in Administration, he must say, that it was a principal thing in the direction of missionary affairs, and experience has taught the various Missionary Societies that it is so. Mr. A. pointed out, in particular, the great importance of discretion in choosing fit labourers for the work. He then observed, that a Missionary Society was adapted to call into action talents of various kinds, and that it behoved every one to ask himself in what way his talents enabled him to promote the object of such Societies most effectually and extensively. In reference to the third principle,—Perseverance,—he exhorted the Society to go on, in the faith of the promise and of prophecy, assured that in due time *the kingdoms of this world shall become the kingdoms of our God and of His Christ;* and when we shall have no more cause to say to our neighbours, *Know ye the Lord, for all shall know Him, from the least unto the greatest.*

REV. RICHARD POPE, of Trinity College, Dublin, moved the fourth Resolution.

IV. "That this Meeting regards with peculiar satisfaction the augmentation in the funds of the Society during the past year; and offers its most grateful acknowledgments to all individuals, Auxiliary Institutions, Ministers and Congregations, that have contributed thereto, and at the same time earnestly solicits their persevering exertions; that this Meeting rejoices in the establishment of a Fund for the relief of the Widows of such Missionaries as die in the service of the Society; assured that Christian sympathy will provide abundantly for them, without subtracting any thing from the Contributions made for the direct objects of this Institution."

Mr. Pope, after reading the above Resolution, spoke to the following effect:—

Mr. Chairman,—Though I feel myself strongly admonished to abstain from trespassing upon your time, and that of this very respectable meeting, by offering many observations, I trust I may be allowed to submit to their consideration a very few. I confess, Sir, that I feel some share of satisfaction on being requested to take a part in the proceedings of this day; and one reason, Sir, why I feel this satisfaction is, because I have thus an op-

portunity of saying, that while I may be supposed to feel a deeper interest for the country whose soil I sprung from than for any foreign objects, I would not, Sir, be supposed to confine that interest to my native land, but would willingly lend, on every occasion, my humble assistance to an Institution which has for its object and end the present and everlasting happiness of man, wherever man is.

A topic, Sir, to which I beg leave for a moment to direct your attention, has been already adverted to, but as it is a topic of importance, I trust I may be permitted for a moment to dwell upon it. Missionary Institutions appear to me, Sir, to be very important in one point of view, and it is this: they afford to Christians of every denomination an opportunity of mutual support, and of mutual co-operation. It appears to me, Sir, that all Missionary Societies should be regarded but as the column of one grand Missionary Army. In the distance we should lose sight of their respective facings, yet, at the same time, catch a glimpse of their one common banner,—the banner of the Lord Christ—and hear their one strain sounding from the silver trumpets of joy, —*Glory to God in the highest, and on earth peace, good will towards men.* Yes, Sir, for blessed be God, the weapons which these noble Institutions employ are not carnal, but spiritual; and I trust, under the blessing of the God of all blessings, that these weapons will prove mighty through Him, to the pulling down of the strong holds of Satan, and to the erecting of the glorious kingdom of Zion upon the ruins of the kingdoms of this world.

I shall only make one additional observation. The concluding part of the resolution which I have the honour of moving, adverts to the relief of widows of such Missionaries as die in the service of the Society. Now, need I, Sir, observe, in the hearing of the present assembly, that the Apostolic Society spoke of relief for Christian widows? Allow me then to ask, Sir, what description of widows are more suitable objects for Christian relief and Christian commiseration, than the relicts of those who die in the service of their God?

The REV. WILLIAM THORPE, of Bristol, seconded the motion, and commenced his speech with the following impressive observations:—

It is not, Sir, my intention to trespass long on your patience and kind attention; indeed, I feel that I am very far from being able to do it. It is not, however, the appearance of this vast assem-

bly merely that overwhelms me, but the magnitude of the cause for which this assembly is convened. When I think on the worth of an immortal soul, and cast my eye over the immense multitudes living in darkness in the heathen world, lost to happiness and to God, crowding, by myriads, every day, without the knowledge of a Saviour, to their eternal destiny; when I seriously reflect on the numbers that have passed away, even during the few hours that we have been assembled together in this place; and sunk to rise no more, my spirits are depressed, my heart is sorrowful, and my whole frame trembles. These things, Sir, really are, and we profess to believe that they are. O how deep, then, the impression that they should make on our minds, how great the influence they should have upon our conduct. My wonder is not, Sir, that Missionary Societies have been established within the last thirty or forty years, but that they were not established ages before—not at the liberal contributions which have been made to this great cause within the last few years, but that these contributions have not been increased a hundred fold—not that the attention of the Christian world should now be employed in sending forth Christian Missionaries, but that the zeal which characterized the first ages should ever have been extinguished. Is the soul lessened in value? Has not the Son of God declared that the possession of a world cannot compensate for its loss? Is not every man still guilty before God? Has not the character of heathenism always been as it was when Paul wrote his first chapter to the Romans? Is not the commission of the Son of God, given to his disciples before he ascended into Heaven, of perpetual obligation, until it be fulfilled in its largest extent? Are not God and Christ, and Heaven and Hell, and Eternity, as awful now, and have they not always been, as they were in the days of the Apostles? To what then, Sir, are we to ascribe that death-like sleep in which the Church of Christ lay for ages and centuries, while the heathen world was perishing around them? Doubtless external circumstances had their influence, but the chief and predominant cause has been the want of faith in that unclanging hand, which is invisible and eternal. As Christians, we do not believe, or we but feebly believe. Our faith is not even as a grain of mustard seed. Blessed be God, however, it is not entirely extinct, it still lives, it still operates in the bosoms of thousands, in the hearts of Missionary Societies; making us love our brethren of

every name, and expanding the heart with benevolence towards all mankind. Hence, Sir, the zeal displayed in these days for the diffusion of Christian knowledge by the instruction of the rising generation, and by sending Missionaries to preach the Gospel to all nations, that all men may be saved. Hence, too, the pleasing appearance that London exhibits at this season of the year, in the anniversaries of so many societies, and hence the stirrs which are seen and heard this day in the metropolis of a mighty empire.

Mr. T. then remarked, that, compared with past ages, the efforts now making for the spread of Christianity are unexampled. It must be admitted, indeed, that the age of the Apostles was brighter, and the rapidity with which they spread the Gospel, truly astonishing. They, however, were endowed with the power of working miracles, and with other extraordinary gifts of the Spirit; so that the people among whom they went were convinced the God of heaven was with them, which is not the case with Missionaries in the present day.

Mr. T. next alluded to the calumny which had been cast upon those who are zealous in the cause of Christian Missions, by comparing them to the *crusaders*—and expressed himself to the following effect:

Sir, the zeal of the crusaders doubtless had its origin in absurd superstition; but is it superstition to train up the rising race in the principles of morality and of true Christianity? Is it superstition to translate the Scriptures into every language spoken by man, and to send copies of them into every corner of the world where man exists? Is it superstition to send heralds of the Gospel, to preach it to every person under the sun? If this Sir, be superstition, may you, Mr. Chairman, be the most superstitious gentleman that ever lived; and may Great Britain continue to be the most superstitious empire on the face of the globe, until all empires have caught the infection! Sir, the object of the crusaders was, to rescue the Holy Land and the Holy City from the power of Infidels; your object is to publish abroad the events that signalized the Holy Land and the Holy City. The progress of the crusaders was marked with blood; but your feet are shod with the preparation of the Gospel of peace; your weapons are those of mercy and concord; your banner that of the cross; and the sounds in your camp, *Glory to God in the highest, on earth peace, good will towards man*.

Mr. T. then adverted to the period of the Reformation, and observed, that with-

out depreciating the importance of any of the labours of the Reformers, it must be acknowledged that the present age far surpassed theirs in zeal for the diffusion of pure Christianity. That age, nevertheless, had its bright points. The Scriptures were translated into several languages, but it had no British and Foreign Bible Society. Children were instructed in the principles of the Reformation, but there was no general plan for the diffusion of the blessings of education among all ranks and conditions of society; a few missionaries might be sent into different countries while the work of reformation was going on, but there were no Missionary Societies, such as exist at present. If the time when Luther commenced his attack on the Church of Rome were properly called the *twilight* of Reformation, he would call the age in which we live the *meridian*.

Mr. T. then observed, that some might be disposed to compare the present day to that of Wesley and Whitefield. We ought certainly to do honour to the memory of those righteous men: their ministry acted as a peal of seven-fold thunder to awaken the Church from her long slumber, and was attended with copious showers of blessings, both in the new and in the old world. But there was not even in their day such Societies and Institutions as those which formed the glory of ours. These Mr. T. enumerated, and particularly expatiated on the wide basis and Catholic constitution of that in behalf of which he was speaking. Adverting to the diminished number of its founders, and the declining age of those who survive, he observed, that our hopes must now rest on the rising generation, and he was anxious, deeply anxious; to press them into this honourable service. The aspect of the times, he said, was favourable; many facilities existed for carrying our object into effect; and we appeared to be upon the eve of some mighty revolution in the moral world. In reference to the last-mentioned topic, Mr. T. concluded a speech of considerable length and ability, to the following effect:

I see an awful hand lifting up [the veil that hides eternity from the world, and giving us a more than distant glimpse of that more than majestic glory that glows behind. I see the seed of Abraham, gathered out of all nations, standing before the hill of Calvary, looking to Him whom their fathers crucified, and filling the Holy Land with love. I see the man of sin utterly vanish away before the brightness of *His* rising, who is seated at the right of God. I see the Idol Monarch

of the East, hurled from his proud eminence, and ground to dust beneath the wheels of his blood-stained car. I see the Great Dragon seized by the hand of the Prince of Peace, and cast into the bottomless pit, unable to break a single link of his chain, or to deceive the nations any more. And now, Sir, the vision of prophecy is realized; the *wolf does dwell with the lamb, the leopard does lie down with the kid, the cow and the bear do feed together; the lion is seen eating straw with the ox.* Behold, the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices' den. They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The Rev. JOHN CODMAN, D.D. of Boston, America, moved the fifth Resolution, viz.

V. "That the thanks of this Meeting be given to those gentlemen who conducted the affairs of the Society during the past year; that the Treasurers and Secretaries be requested to continue in their offices for the year ensuing; and that the following Gentlemen, (as per list,) be appointed Directors, in the room of those who retire by rotation; that all the other Directors be re-chosen; and that if any of the New Directors, appointed at this Meeting, should not accept the office, the Board of Directors be empowered to fill up the vacancies.

Dr. CODMAN expressed the great pleasure he experienced in being present on this occasion. It was now eighteen years since he had enjoyed the same pleasure before. At that time, considerable anxiety prevailed as to the safety of the Mission in the South Seas, over which a dark cloud then hung. But the Society's extremity was God's opportunity, and he has convinced us, by what has since happened, that the work was all his own. Dr. C. then congratulated the Meeting on the peculiar success with which it has pleased Him, lately, to crown that Mission. Adverting to those venerable friends of the Society, who have passed from the scene of their labours to their glorious reward, he hoped to be allowed, with some of their names, to associate that of *HARDCASTLE*; a name engraved on the tablet of Christian recollection; while he, at the same time, expressed the satisfaction he felt from beholding once more, in the flesh, in the evening of their days, other venerable fathers of the Society then present.

"Their sun (said Dr. C.) is setting without a cloud, and its radiance brightening and glowing as it descends, indicates to them a brighter and a fairer day in a better world, where it shall rise to set no more."

Dr. C. then said, that it might be expected he should give the assembly some information as to what is doing in America to promote the spread of the Gospel. He was happy to say, that a very powerful missionary spirit has been excited in the United States, during the last fifteen or sixteen years, of the origin of which he gave the following account:—In a Theological Seminary, not far distant from Boston, there were two or three young men, who were preparing for the ministry, whose minds were deeply affected with the condition of the perishing heathen; and in the retirement of their closets, they formed the noble purpose of devoting themselves to God in the service of his Son among the heathen. This resolution they submitted to an Association of Ministers, in their own immediate neighbourhood, who took them under their protection, and formed a Society, which is known by the name of the *American Board for Foreign Missions*; a Society which holds, at present, a high rank among the Missionary Societies of the Christian world.

Dr. C. then adverted to the missions of the American Society, particularly to those in Palestine, in the Sandwich Islands, where they are co-operating with the London Missionary Society; and among the heathen tribes of his own country.*

He added, that the Missionary spirit is rapidly increasing in America, and that in the part where he resides, there is scarcely a town or village where there is not to be found an Auxiliary Missionary, Bible, Education, or Tract Society.

Dr. C. then alluded to the prosperity and unprecedented zeal for internal improvements, prevailing both in Great Britain and America, and asked, shall not zeal in the cause of Missions equally prevail in both also? He concluded in the following manner:—

Sir, we feel that we are united with you in the tenderest ties, that we are descended from Great Britain, that our fathers' sepulchres are in these lands, and that nothing can be more unnatural than hostility between Great Britain and America. Pray the Father of Mercies, that there may never more be any other strife between these countries than this—who shall serve

* Dr. C. observed, that much valuable information as to its operations, will be found in the *Missionary Herald*, published monthly at Boston in New England.

our Saviour best—who shall love our Saviour most.

Rev. WILLIAM URWICK, of Sligo, seconded the motion; and, after noticing the tendency which such Meetings as the present have to expand, to elevate and purify the mind, expressed the satisfaction he felt, that the Society has in immediate connexion with it in Ireland, an *Hibernian Auxiliary Missionary Society*, and, though comparatively in its infancy, that it is in a prosperous condition. One of his motives, he observed, for consenting to take part in the proceedings of this day, was publicly to request, in the name of that Society, that the Directors of the Parent Society will never allow a year to pass without sending a deputation throughout Ireland. We make, said Mr. U., this request, not merely from our attachment to the Parent Society, but also from regard to ourselves, for we have found out that no means are so efficacious in calling forth into exercise the missionary spirit, as bringing before the people the missionary cause, and calling upon them to support that cause with all their might.

Mr. U. then adverted to the importance of relying for success, not upon human effort, but divine power; and with great seriousness observed, that whenever any Missionary Society shall forget its complete dependence on Divine agency, that moment will be the date of its fall—the first beginning of its overthrow. He next remarked, that if Missionary Prayer Meetings are not well attended, it must be regarded as an unfavourable omen, for he thought Mr. Foster, in one of his Essays, had well observed, that it was highly probable the omen that would precede the conversion of the world, would be the spirit of frequent, persevering, energetic, prayer, poured out on the whole Christian Church.

The Rev. MARK WILKS, of Paris, moved the sixth Resolution, viz.

VI. "That this Meeting expresses its cordial interest in the labours of kindred Institutions, and invites the friends of Missions, of all denominations, to abound more and more in fervent supplications for the most copious effusion of divine influence to render their common exertions more eminently successful."

Mr. Wilks adverted, with devout gratitude to God and filial gratitude to his revered father, to the valuable impressions in favour of the missionary cause, which the latter had been instrumental in

making upon his mind at an early period of life. At his father's desire, he had then pledged himself to that cause, and to an inflexible hatred against error and sin. And thus, observed Mr. W., may youth be trained up to the service of God, while they are as yet unable to appreciate the benefit, and to understand all the evil and mischief of that empire of darkness which they are called upon to oppose. Had he not himself been thus trained, he might never have taken an humble share in the affairs of such institutions abroad. He was happy to say, that the Paris Missionary Society comprehended a vast number of devoted persons, whose hearts bound in unison with the feelings of those who compose the present assembly, and who daily offer up their prayers for the prosperity of the Missionary Society. The success of the Paris Society has surpassed the most sanguine expectations. It was established only two years and a half ago, and the last year its income amounted to 3,000 francs, which is double that of the preceding year; while Auxiliary Societies are continually forming in various parts of France. The Missionary Prayer Meetings are well attended, both at Paris and in the country. Mr. W. particularly specified one instance, at Nerac, where, though the rain descended in torrents, he nevertheless found the people assembled. Of the students received into the Missionary Seminary at Paris, some have already entered, and others are preparing to enter, the field of missionary labour.

Mr. W. then stated the following circumstances illustrative of the missionary spirit in France. Among the regulations of one of the Ladies' Auxiliary Institutions, (one in Dauphiny), are the following: If a Lady of the Committee absent herself, another of its members visits her to ascertain the cause; if without an adequate reason she again absents herself, she is seriously rebuked; if a third time, her name is erased from the Committee, as not being a suitable person for so important and sacred a work.—The children of one of the Juvenile Societies, situated in a part of the country where the people are all vine-dressers, last autumn collected nuts, in great numbers, sold them, and presented the produce to the Treasurer. Having done this in the autumn, they considered what they should do in the spring. They, accordingly, went out and collected various species of medicinal herbs, and having sold them, presented, as before, the produce to the Treasurer; thus at one and the same time furnishing means for the healing of both the natural and moral maladies of their fellow-creatures; though of

the latter, they must be supposed, at their infantine age, to have but a very imperfect knowledge.

Mr. W. then adverted to the beneficial effect produced by the late *shaking of the nations* of Europe, in reference to the spread of the missionary spirit on the Continent; and also to the efforts which had been made by zealous Protestants to send the Gospel abroad, even at the era of the Reformation, when, in his opinion, little could be done, particularly to those of the celebrated Admiral Coligny, who sent out a Protestant mission to India, which was, unhappily, soon crushed by the Papists; and of a zealous Frenchman from the galleys, who was the first Protestant Missionary to the Blacks, but who met with much the same treatment as our own martyred Smith.

Mr. W. then concluded, with entreating the meeting, in reference to the subject of his motion, to be diligent in supplicating that Spirit which was poured upon good men of old; for it is that Spirit who alone can unite all Missionary Societies in one body, and give the crowning blessing to all our hopes and desires, and to all our praises.

BENJAMIN SHAW, Esq. Treasurer of the Baptist Missionary Society, seconded the motion.

Mr. S. observed, that though he had bowed with a great portion of respect to all the resolutions which had preceded, he should have counted them as "vanity and vexation of spirit," unless they had been followed by that which he had now the honour to second. He then expressed a hope that the form and subject-matter of the resolution would not be alone attended to, but that all would devoutly exercise themselves in prayer for the outpouring of the Holy Spirit, firmly relying on the promise of the Great Author of our Salvation, to which exercise he considered the case of Daniel as affording both example and encouragement. That prophet looking forward to future times, saw the period advancing when the Jews were to be restored to their own land. But did he sit down in apathy, waiting its arrival? No; but on the contrary, poured out his supplications to God for the speedy accomplishment of the event. And what was the consequence? Why the angel Gabriel descended and brought to him the happy intelligence, that at the beginning of his supplications the commandment for the accomplishment of that event had gone forth. He who answered the prayer of Daniel, is the same yesterday, to-day, and for ever; and his arm is ever powerful. Allusion has

been made to the attendance at the Missionary prayer-meetings in the metropolis. Although the attendance might not be such as was desired, yet he trusted the object of those meetings is not forgotten by any member of a Missionary Society. It is remembered, he would hope, at the family altar, and in our retired supplications, as well as on other occasions. Indeed, we could hardly have conceived, that had not frequent and ardent supplications been offered up, our several Societies would have advanced as they have done. He should, however, be glad to see public meetings held by associated bodies from each of the kindred institutions, frequently assembled and well attended, pouring out their supplications for the accomplishment of the great and glorious purpose we have in view.

Mr. S. then adverted to the great importance of self-examination as to our own Christianity, that our prayers for the outpouring of the Holy Spirit may not be rendered abortive by unholiness in our spirit and deportment as Christians, and concluded with the following lines of Dr. Watts:—

"So let our lips and lives express
The Holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

THE REV. SERENO DWIGHT, of Boston, North America, moved the seventh Resolution, viz.

VII. "That the thanks of this Meeting be presented to the Ministers and Trustees of Great Queen-Street Chapel, for their renewed kindness in affording accommodation to the Society at this Anniversary."

Mr. Dwight felt himself admonished to brevity by the advanced period of the Meeting. Like a preceding speaker, it was his happiness to be trained to the missionary cause; his father had taught him at an early age to love and revere the London Missionary Society, and had employed him to read its intelligence from time to time, as it arrived.

He had lately the pleasure of seeing, in Switzerland, the Rev. Professor Blumhardt, who had told him that the labours of the British Religious Societies, but especially the Missionary exertions in Germany, were beginning, by the blessing of God, to awaken a spirit of Christian love and zeal in that country; and that both in Germany and in Prussia, there were great and evident manifestations of the out-

pouring of the Holy Spirit, particularly on ministers of the Gospel.

Mr. D. then related the particulars of an attempt made about 22 years ago, by the Government of the United States, to civilize an extensive tribe of Creek Indians, by making them acquainted with the useful arts, and teaching them agriculture. The leading man in this attempt, who was furnished with every requisite for the object, and an annual sum of 5 or 6000*l.*, returned about two years ago, and gave up his commission, declaring his conviction, that it was quite impossible to accomplish the object. Mr. D. then said, the American Board for Missions, about three years ago, sent out from ten to fifteen persons to a tribe of Cherokee Indians; which commission was shortly afterwards patronised by the chiefs, who have since made a law that no spirituous liquors should be sold in their country, together with other regulations adapted to promote the education of children, and the knowledge of agriculture; and many gentlemen who have travelled in that part of America, and visited the settlement, are now living witnesses that when the Bible is sent with implements of art, the savage character may be tamed, and the seeds of civilization sown with success. A young Indian Chief, who has received the truth as it is in Jesus, had in five years from the time he first heard the English language, acquired such a knowledge of it, as to be able to write intelligibly on religious subjects. He has since returned to his countrymen, as a Herald of Salvation.

It was said in an early stage of this Meeting, that the Society is *committed*. Let me, say, Sir, that every Missionary, Bible, and every other Evangelical Society, stands committed. You have awaked up a spirit upon the Continent, that has induced the Papal Church to rally its powers, in order to sustain itself; and Protestantism, if possible, is to be put down. Will you then go back? No: let us rather show that there are two nations in the world which despotism cannot approach, and superstition cannot corrupt; two nations, which standing united, shall form the bulwark of the civil and religious liberties of the protestant world.

Mr. D. concluded with stating, in reference to the subject of the motion, that similar intercourses and good offices take place among the several evangelical denominations in America, as are found to prevail in this country among the members of the different Societies.

REV. ROBERT NEWSTEAD, Wesleyan Missionary, from Ceylon, seconded the motion.

Mr. N. felt himself restricted by the late hour of the meeting, but was happy in having this opportunity of stating, that the spirit of union among Missionary labourers of different denominations, alluded to by the preceding speaker, prevailed in Ceylon, and in other parts of the world which he had visited. He was also happy, in reference to an observation made by the Rev. Gentleman who moved the printing of the Report, as to the comparatively little fruit of Missionary labours in the East Indies, to state, that latterly in Ceylon, from 80 to 100 of the natives have apparently embraced the Gospel in sincerity; and, from still more recent intelligence, there is a prospect of the good work going forward.

The REV. JOHN MEAD RAY, of Sudbury, moved the eighth and last resolution, viz.

VIII. "That the warmest acknowledgments of this Meeting be presented to W. ALERS HANKEY, Esq., the Treasurer, for his unremitting attention to the interests of the Society, and for his conduct as Chairman on this occasion."

Mr. Ray observed, that he had the happiness of being among the distinguished few then present, who were also present at the time the Society was formed, and who had the honour of having their names placed on the first list of Directors. He expressed devout gratitude to God for sparing him so many years to witness the successes of the Society, and for the pleasure of then seeing around him so many of its founders. It was his earnest prayer, that their days on earth might still be prolonged. It gave him much satisfaction likewise, in which he doubted not they participated, to find that as they themselves were receding, there were coming forward so many young ministers and others soon to take their places, who were pledged to carry forward this great and glorious work, when they should be numbered with the dead. It was his prayer, that these their successors might, by the Divine blessing, accomplish far more than the first conductors of the Institution had done.

Mr. R. then, in reference to the subject of his motion, expressed the great satisfaction he felt, that the late excellent Mr. Hardcastle had so desirable a successor as the present Treasurer of the Society.

The REV. HENRY BELFRAGE, D.D. of Falkirk, seconded the motion, and said, that he cordially concurred in what had been said in reference to the Chairman, and trusted his life would be spared to fill the chair

on many future occasions of a similar nature.

At this late hour of the Meeting he could say but little; there were, however, three topics not hitherto alluded to, which had occurred to his mind, which he would just notice. (1) The arm of power which had been raised on the Continent to repress the impulse excited in favour of the dissemination of knowledge, was now withering, and facilities afforded for promoting the everlasting improvement of man. (2) The revolution in South America. Our countrymen at large were exulting in the openings accruing therefrom for extending our commercial relations, but, as Christians, we rejoiced that the Almighty has broken the bars of brass, and cut open a channel of intercourse for a far nobler object—the diffusion of the Gospel of Peace. (3) The struggle now making for freedom by one of the nations of Europe; and may we not hope that the time will speedily arrive when MAR'S HILL shall be the seat of Bible and Missionary directors, for sending forth the knowledge of salvation throughout the surrounding countries.

Dr. B. then said, that as coming from the North, he might be allowed to mention the deep interest felt throughout Scotland, which has Missionary Societies of its own, in favour of the London Missionary Society, which, observed he, *holds a high place in all our hearts.* We rejoice in its prosperity, and gladly receive its deputations. As an evidence of the missionary feeling prevalent in the North, on the day before he left home for London, he received a letter from one of his people, a labouring man, whose weekly income may not exceed twelve shillings, but who, with his wife, is a regular subscriber to the support of the missionary cause. The letter stated that the writer had lately received a small legacy, and that he had resolved to devote a tenth part of it to that object. The circumstance might be in itself trivial, but he trusted that the gift would meet with acceptance from Him who looked with complacency and approbation on the *widow's mite*, and, also, that it would prove a stimulus to others to *do likewise.*

Dr. B. said he had been often struck with our Lord's rebuke of those who said, with indignation, "this ointment might have been sold for much, and given to the poor;" and is not this, he asked, the language of some in the present day, who, when it is proposed to contribute to Missionary Societies, direct our attention to the poor at home. But I again ask, who are they who contribute most liberally to

our poor? Why they are the very hands which are ready to cast their gifts into Christ's treasury. And what bowels yearn most over the unhappy, who are our neighbours? why, the very same which yearn over the perishing heathen abroad; and he who applauded the act of the woman that poured the ointment on his head, as having wrought a good work, will also applaud those who contribute to the furtherance of his cause among the poor Pagans, and thus prepare the way for his universal reign.

In coming to your city, continued Dr. B. as I passed through your country, I was struck with the beauty of your English spring. I observed with delight the trees bursting into leaves and blossoms, and the lovely verdure spreading over your fields, and I thought within myself, this is the very emblem the Spirit of God employed to represent the dissemination of the Gospel, *for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.*

Dr. B. then expressed the delight he had experienced on the present occasion, and concluded his speech nearly as follows:

I have been present also at a number of other Meetings, of the same kind, in this city, and I certainly shall not forget the pleasure I have received on these occasions, to the latest day of my life. I have witnessed, with increasing satisfaction, the advance of these Societies; and with the blessing of heaven resting upon them, I feel confident that they will still continue to advance; and it is my fervent prayer, that God would fit all their members for the inheritance above, and *lift them up for ever.*

The motion being then put by the Home Secretary, the Chairman expressed the deep sense he entertained of the mark, which had been just shown, of the kind regard of the Meeting, and assured them, that his best services would ever be at their command.

NOTICES OF ANNIVERSARIES.

THE Anniversary of the Gloucestershire Missionary Society will be held at Rodborough and Stroud, on Tuesday and Wednesday, the 7th and 8th of this month (June), Rev. Samuel Hillyard, of Bedford, and Rev. John Leifchild, of Bristol, are expected to render their aid on the occasion.

On Wednesday, July 6th, the Annual Meeting of the Kent Auxiliary Missionary Society will be held at Gravesend, at the Rev. William Kent's Chapel. Rev. James Stratten, London, will preach in the Morning. Public Meeting for business in the Evening.

ERRATUM.

The sum of £24 acknowledged in the May Chronicle, page 215, was from the *Whitehaven Auxiliary Missionary Society*, and not from the Scotch Church.

List of Letters next month.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 March to 16 April 1825.]

(Omitted in the Chronicle for May.)

Wales.—Wenalt.—Mr. R. Ellis, for his six Children, from the day of their birth to the present time.....	15 0 0	Cabrach Bible and Missionary Society; per Rev. R. Penman	5 17 0
Scotland.—Caithness.—Wick and Pulteney Missionary Society; per Rev. R. Caldwell	12 10 0	Mr. C.	1 1 0
Glasgow Auxiliary Society.—G. Melville, Esq. Treas.	155 9 10	Dundee.—West Port Chapel Society; per Rev. D. Russell	10 0 0
Balance of Account.....	15 9 10	Edinburgh.—Alva Bible and Missionary Society; per Mr. W. Arnot.....	5 0 0
Less Expenses.....	140 0 0	Subscription	1 0 0
Berwick Monthly Prayer Meeting; per Mr. J. Newcomb.....	2 2 0	Ireland.—Hibernian Auxiliary Missionary Society.—Don. by the Children of the late Wm. Weir, Esq. of Cookstown; per J. Ferrier, Esq. say £50 Irish.....	46 3 1
Bank Hill; per Mr. A. Moor.....	0 14 0		
Spittal.—Mr. J. Carr	2 0 0		
Tweedmouth.—Mr. J. Davidson	4 16 0		

Donations on behalf of Mrs. Smith, &c.

Lancashire.—Mrs. John Burton; per Rev. W. Roby	1 1 0
Miss Burton	1 1 0
	2 2 0
Yorkshire.—G. B. Brown, Esq. Halifax.....	1 0 0
Surrey.—Mr. Todd, Tooting	0 10 6
Ditto, Mr. Hewitt	0 10 6
	1 1 0
Leicestershire, &c. Auxiliary.—Friends, per Rev. E. Webb	4 10 0
H. F. Coleman, Esq.	2 0 0
Friends, by Mr. Roberts	4 0 0
Rev. John Willison, Forgandenny.....	1 0 0

Donations towards the Demerara Expenses.

Gloucester Auxiliary Society.—Wotton Underedge.....	1 0 6
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Fund for Widows and Orphans of Missionaries.

Lancashire.—Southport.—Proceeds of Fancy Work by Miss Oakley; per Rev. G. Greabach	5 0 0
Cambridgeshire.—Royston.—Rev. T. Towne.—Collection after Sermons; per Rev. Messrs. Collison and Loveless—(Expenses deducted)	9 10 11
Camomile Street.—Ladies' Association.—Miss Baker	1 0 0
Norfolk Missionary Association.—T. Brightwell, Esq. Treas.	10 0 0
Walthamstow Auxiliary Society.—Rev. G. Collison.—“Child of Providence”	10 0 0
Essex Auxiliary Society.—Rev. J. Alcott	5 0 0
Hackney Auxiliary.—Well Street Chapel, ditto	
Miss Alderney	1 0 0
Mr. Alsager	0 10 0
Mrs. Ashby	0 10 0
—Cash	1 0 0
Mr. J. Child	0 10 0
Mrs. Collison	1 1 0
—Coward	1 1 0
—Byre.....	1 1 0
Mr. Jackson.....	0 10 0
Mrs. Laddiges	1 0 0
Waters	1 0 0
Under 10s.	1 7 0
	10 10 0

Cambridgeshire Auxiliary Missionary Society.....	27	17	6
Mr. G.	1	0	0
Rev. W. Scott, Rowell	1	0	0
Rev. John Willison, Forgandenny	1	0	0

For the Education of Native Females.

Fetter Lane.—Female Auxiliary.—Rev. G. Burder.—For a Native Child, to be called "Sarah Burder".....	3	0	6
Berks Auxiliary Society.—A Friend	6	10	0
South Wales Auxiliary Society.—Miss Walters	1	0	0
Leicestershire, &c. Auxiliary.—Bond Street Juvenile Association	19	4	6

For the Support of Native Teachers.

Cheshire.—Macclesfield.—A Friend for Edw. Rathbone, 4th Payment	10	0	0
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Donations in Aid of the Anglo-Chinese College.

Scotland.—Kelsoe.—G. Buchan, Esq.....	50	0	0
Glasgow.—Subscriptions, per Rev. J. Smyth	20	18	0
Rev. James Ware	10	10	0
G. F. Abraham, Esq.	3	0	0
Stephen Olding, Esq.	5	0	0
Hough.—Anonymous	20	0	0
Mr. James Nisbet	5	5	0

By Rev. Dr. Morrison.

The Thanks of the Directors are presented to the following; viz.

Mr. Shipman, per Rev. W. Chapman, for 1 year's Christian Observer.—Mr. James Linsell, for a Bible, Stack-house, on the Apostle's Creed, Bray, on the Church Catechism, and sundry Tracts and Pamphlets.—A. Z. for 3 vols. Missionary Transactions, 1 ditto, in Numbers, sundry Reports, &c.—Mrs. Radford for a bale containing 15 pieces of stuffs, printed cotton, &c.—J. M. K. for 2 remnants of cloth, 7 Pocket-handkerchiefs, and sundry books.—Mr. Bruton, for 2 pieces of calico, 2 dozen Slates and 1500 Slate-pencils.—W. P. per Rev. G. Collison, for 3 pieces of Calico for Madagascar.—Mrs. Bainbridge, for a packet of trinkets for the Queen of Lattakooz.—Mr. G. Whittingham, for 6 Waistcoats and 3 pairs of Trowsers.—A Friend, for a parcel of trimmings and remnants.—Mrs. Eastcot, for a parcel of gold ends.—Mr. W. Collins, for 10 dozen Copy-books.—Mr. C. Redder, for a piece of silk.—Mrs. Colton, for a piece of printed Cotton.—A young Female Friend for 16 Scripture Alphabets, 100 Tracts, &c. for Native Schools in India.—A Friend, at Iver, for a Knit Rug.—J. S. for "Waare Afbeelding der Eerste Christenen;" 2 vols. folio.—Messrs. Bevan, Burgess, & Marsh, Executors of the late Mrs. Reeve, and a Friend, at Iver, for 13 vols. and 313 Nos. of Evan. Mag.—Also to the following, for various articles of fancy-work for the Missionary Sale at Calcutta, viz. The Reading Ladies' Missionary Association, per Rev. J. Sherman; The Tonbridge Wells ditto; The Princes Street ditto, Devonport; Anonymous; S. E. C.; E. E. Z.; Miss Shinkle; a Friend and young Ladies at Terling; and to Mrs. Thompson, for 6 models of Churches.